

T H E S I S

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THE ACCULTURATION OF THE  
SPANISH SPEAKING PEOPLE OF FORT COLLINS, COLORADO  
IN SELECTED CULTURE AREAS

Submitted by  
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In partial fulfillment of the requirements  
for the Degree of Master of Science  
Colorado  
Agricultural and Mechanical College  
Fort Collins, Colorado

August, 1947

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SUPERVISION BY JULIAN SAMORA  
ENTITLED THE ACCULTURATION OF THE SPANISH-SPEAKING PEOPLE  
OF FORT COLLINS, COLORADO, IN SELECTED CULTURE AREAS  
BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE  
DEGREE OF MASTER OF SCIENCE  
MAJORING IN SOCIOLOGY  
CREDITS 6

In Charge of Thesis

APPROVED

Head of Department

Examination Satisfactory

Committee on Final Examination

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### ACKNOWLEDGMENTS

The writer wishes to acknowledge his indebtedness to Dr. G. T. Hudson for the constructive criticism offered during the preparation of this thesis. He is indebted, also, to Dr. R. W. Roskelley for his many helpful suggestions and aid in preparing the schedule.

He appreciates the assistance and cooperation given him by Dr. R. T. Burdick, Mrs. Catherine Clark, Mr. P. M. Berry, Dr. R. G. Dunbar, Mr. J. C. McKinnon and Mr. H. J. Henney.

He is particularly indebted to his wife for assistance and encouragement throughout the study.

He appreciates, also, the cooperation of the Spanish-speaking people of Fort Collins, Colorado.

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## Chapter I

### INTRODUCTION

Among the many problems confronting the Spanish-Americans of Fort Collins, the problem of acculturation is perhaps the most important.

One of the main reasons for the lack of acculturation among Spanish-speaking people is the fact that as a whole, these people have been highly resistant to any change in their culture patterns. These people have persisted in their use of the Spanish language, their family patterns, their food patterns, their myths, their little regard for education and their philosophy of life. Their philosophy under-emphasizes thrift, hard work and the material things in life and therefore is out of place in a country where almost everything is operated on a competitive basis (14). In short, the tendency has been for the Spanish-speaking people to retain many of their traditional customs within their whole culture pattern. The retention of these traditional patterns has been due largely to their cultural isolation in the past and to their low economic condition. (33:311)

The writer will not condemn nor will he praise, either the culture of the Spanish-speaking or the culture of the English-speaking people; he will, however, try to

show to what extent the Spanish-speaking people have deviated from their original culture and also to what extent they have accepted the "Anglo" 1/ culture, in selected culture areas.

Let us turn, then, to the task of defining the basis from which the deviations will be shown. This will be known as "Spanish" 2/ culture or culture of the Spanish-speaking people. It must be noted that the definitions of "Anglo" and "Spanish" culture must of necessity be in general terms and not specific, due in part to regional and geographic differences and other factors which tend to influence culture.

#### Statement of the problem

To what extent have the Spanish-speaking people of Fort Collins deviated from their original culture patterns and accepted the culture patterns of the English-speaking people in the culture areas of language, food patterns, family patterns, and mythology and scientific knowledge?

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1/ "Anglo" in this study does not necessarily mean of English extraction. The word "Anglo" in its corrupt connotation is used in the West and Southwest to mean English-speaking, regardless of extraction, to differentiate from Spanish-speaking.

2/ The word "Spanish" is used very loosely. It must include Spanish, Spanish-American, Mexican, Mexican-American, Spanish-Indian and Mexican-Indian.

Problem analysis

The answers to the following questions are necessary for the solution of the problem:

1. Are the Spanish-speaking people deviating from their use of Spanish and adopting English as their language?

2. Are the Spanish-speaking people deviating from the use of certain food items that have been identified with their culture and accepting the use of certain "Anglo" food items?

3. Are the Spanish-speaking people deviating from some of their original family patterns and accepting "Anglo" family patterns?

4. Are the Spanish-speaking people deviating from some of their original mythology and scientific knowledge?

Delimiting the field

When the writer began thinking of making a study of the Spanish-speaking people of Fort Collins, he began by thinking in terms of an history of the people. It was soon discovered, however, that a vast amount of work had already been done in the field of history.<sup>3/</sup>

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<sup>3/</sup> For a list of titles pertaining to materials about the Spanish-speaking people see Saunders, Lyle. A guide to materials bearing on cultural relations in New Mexico.

The writer next turned his efforts to the field of culture and there, too, he found that a great many studies had been made describing the Spanish-speaking culture; another study describing the culture would be of little value.

After a conference with the major professor, the writer decided to explore the field of deviation from culture patterns, and the field of acculturation. This was begun by reviewing Clark Wissler's (32) culture scheme 4/ with its nine major culture areas and various sub-areas.

#### 4/ The Culture Scheme

1. Speech
  - a. language
  - b. writing systems, etc.
2. Material habits
  - a. food habits
  - b. shelter
  - c. transportation and travel
  - d. dress
  - e. weapons
  - f. utensils, tools, etc.
  - g. occupations and industries
3. Art
  - a. carving, painting, drawing, music, etc.
4. Mythology and scientific knowledge
5. Religious practices
  - a. ritualistic forms
  - b. treatment of sick
  - c. treatment of dead
6. Family and social systems
  - a. marriage
  - b. methods of reckoning relationships
  - c. social control
  - d. sports and games
7. Property
  - a. real and personal
  - b. standards of value and exchange
  - c. trade
8. Government
  - a. political forms
  - b. judicial and legal procedures
9. War

Consideration was given to a study of the Spanish-American culture in terms of Wissler's culture scheme. The problem was outlined and questions were prepared for an attempt to cover the whole culture scheme. One attempt was made to try to show a deviation from the original culture within the whole culture scheme and at the same time to determine a degree of acculturation. Another idea considered an index or criteria to determine what the English-speaking people expect of the Spanish-speaking people, and then to determine the position of the Spanish-speaking people in terms of the criteria developed.

From the explorations and observations up to this point, it was not deemed feasible, from the standpoint of time and requirement, to try to cover the whole culture scheme as outlined by Mr. Wissler. After various meetings and consultations with the writer's major professor and others, it was decided to select certain culture areas and make a more intensive study of them, attempting to show a deviation from the original Spanish culture and an acceptance of the Anglo culture, rather than to try to cover the whole field in general terms.

The areas selected were language, family patterns, food patterns, and mythology and scientific knowledge. 5/

---

5/ The areas selected are not necessarily a total index of acculturation, but they are important parts of the whole culture scheme.

There were several reasons for selecting these areas in preference to other areas that might have been chosen.

1. An acculturation in these areas will tend to show not just a casual contact with the English-speaking culture, but a definite attempt to imitate or adopt the foreign culture pattern.

2. In terms of acculturation the areas are of primary importance in that they depend upon the individual's initiative and willingness to change rather than on other factors often beyond the individual's control.

3. The areas are significantly different from the Anglo patterns to show a definite contrast.

4. The areas can be readily sampled and some observations recorded.

5. The areas tend to be more uniform and less subject to change within the culture scheme.

It will be noted that only one of the areas selected, food, is concerned with material traits. Since non-material traits tend to be more resistant to change, (Walter 30:246) due to background and training, it was felt that they would be a better indication of acculturation than the material traits, which are more dependent on economics rather than education, training, and willingness to learn.



Some of the reasons for not including other areas or sub-areas were these:

1. Their similarity to the English-speaking culture.
2. Their secondary importance in terms of acculturation.
3. Their lack of uniformity from which to base or show acculturation or deviation.
4. Their dependence on other factors and circumstances beyond the individual's control.

## Chapter II

### REVIEW OF LITERATURE

Although many articles, theses, and books have been written describing the Spanish-speaking culture, only a few writers have tried to show a deviation from the traditional Spanish-speaking culture.

Hymer (12), in 1924, making a study of selected Mexican immigrants offered the conclusion that an encouraging degree of adaptation to American customs was evidenced in general.

The study shows that literacy runs much higher in this group studied than is generally true of the Mexican people as a whole; material traits give evidence of a higher type of social and industrial organization. A large degree of freedom from tradition was shown in mental and social traits. Religious beliefs and practices indicate a gradual tendency to break away from Catholicism. The group tested was above the average in background, education, and interests, and therefore was too small and too select to make any generalizations.

Rose (20), writing in 1932, gave a list of some of the principal factors in, and evidences of, assimilation found in her study. Following is the list:

A summary of some of the principal factors in, and evidences of, assimilation.

1. Slowly rising standard of living and adoption of American ways of living.
2. Growing interest in community and political affairs.
3. School attendance and wider education.
4. English language being used and learned.
5. Reading by children as a result of education.
6. American dress being almost universally adopted.
7. Growing ambition to improve social status.
8. Decrease in clannishness.
9. Decrease in strength of family and communal control.
10. Increase in contacts at school, in games and work.
11. Growth in understanding of each other.
12. Growing individualism.
13. Gradualness of changes and lack of demoralization.

She also found that education was the factor most active in aiding assimilation. Her study would also seem to show a positive correlation between length of time in the United States and a rising standard of living. The bulk of her evidence is toward eventual assimilation.

Walter (30), in his study in 1938, found that the differences in the situations of the three villages that he studied lay, in part, in their dissimilar orientation to English-speaking centers. Of the three villages that he surveyed, Guadalupe was almost completely isolated from the English-speaking culture, Sandoval was partly isolated, and Alameda was in constant contact with the English-speaking culture and very near to a large English-speaking center. In contrast to the isolated and the partly isolated village, the people of Alameda were beginning to supplement their diets with canned and ready-baked foods of the English-speaking culture. They had also adopted many toilet articles and other personal items. Their children invariably completed high school and continued to higher training. A deliberate effort was evidenced in the more ambitious families of Alameda to keep their children from hearing any Spanish in the home.

Among the obvious factors which tended to retard social change and which tended to reduce the effectiveness of communication with other culture groups, thus retarding the assimilative process, were isolation, language, and poverty.

Walter's study revealed that Guadalupe was sinking calmly to her fate with culture pattern intact, Sandoval was under-going a preliminary period of intense frustration and confusion, with its social structure disintegrating, whereas Alameda was advancing through the

assimilative process without major dislocations or confusions.

In another study Walter (31), in 1939, gave a description of the socio-economic conditions prevailing in Spanish-speaking communities of Northern and Central New Mexico. His conclusion was that the assimilation problem has six phases: (1) over population in Spanish-speaking communities; (2) loss of land through sale and taxes; (3) erosion; (4) growing independence on dry farming; (5) marginal state of Spanish-speaking people isolated from their culture and attempting to compete as individuals in an Anglo economic system; (6) peonage status resulting from exploitation and extension of credit. Permanent solution of this problem, he continued, requires extensive regional and state planning, aiming to uncover new resources and at the same time afford protection and guidance to the Spanish-speaking people as they adapt to the new economy.

Johansen (13), in 1941, in one phase of his dissertation said that family mores are becoming less powerful as a means of social control. Family solidarity is also decreasing. Conflict between Spanish-American and Anglo-American culture groups to a considerable degree has given way to accommodation. There has been a mutual acceptance on the part of both Spanish-Americans and Anglo-Americans of culture traits of the opposite group, but not to a sufficient degree to say that assimilation

has taken place.

Humphrey (10), in 1943, gave a general comparison on the assimilation of American culture by Mexicans in Detroit and San Antonio. He found that the smaller number of Mexicans in Detroit, the lack of a Mexican "quarter", their greater choice of houses and neighbors, their greater opportunity of employment of diverse sorts, the closer contacts and friendlier relations with Americans of varied ethnic backgrounds, the more widespread participation in American life, and the relative lack of discrimination, have all aided in accentuating the rapidity of assimilation of American customs and have aided in the penetration, by other groups, of the Mexican culture which is retained. On the other hand, in San Antonio the Mexicans have built up and maintained their community and culture because of the size of the Mexican population. Thus the relative size and proportions of the respective populations is an important factor in the problem of assimilation.

In 1943 Pijoan and Roskelley (18) conducted a nutrition study among the Spanish-Americans in northern Colorado. They found that:

...diets are obviously those of a high-carbohydrate, low-protein, low-fresh-vegetable regime, and this is compatible with what one would expect in low-income groups struggling for survival. In other words the bulk-producing, easily-stored carbohydrate is the chief food. (18:11)

The study also revealed that there has been a considerable change in food patterns among many families in recent

years, more specifically, the basic foods eaten now. The change has been in the increased use of white bread, tomatoes, citrus fruits, cabbage, peas, and canned fruits.

They concluded in part:

...Acculturation towards a proper dietary must depend upon the local consumption of available foods high in vitamins or high in proteins of significant biologic value. This can be carried out either through the schools or through a proper educational system in terms of the local culture. It must be borne in mind, however, that it is difficult for people of rural low income groups to adopt or accept the idea of a balanced meal, and this being the case they should be encouraged to consume foods necessary for proper body economy in an over-all period dependent upon time and function. (18:19)

Carolyn Zeleny, in her study, "Relations between the Spanish-Americans and Anglo-Americans in New Mexico," (33) stated in 1944 that although some assimilation has taken place in both directions since the two cultures were brought in contact, they have remained in fundamental disharmony. There are several reasons why their rate of assimilation has been extremely slow: (1) they did not join the population individually or in families of their own free will, as a result they have not been motivated to become Americanized; (2) their culture was deeply rooted in the region; (3) the poverty of the Spanish-American has been both socially and culturally an isolation force which has retarded assimilation; (4) the continued use of Spanish has isolated the group and retarded other aspects of assimilation. She noted that some degree of assimilation has taken place, but this has been chiefly in the material realm.

Donovan Senter (27) published a study in 1945 comparing the adjustment pattern of three types of Spanish-speaking Americans; the Manitos of New Mexico, the border Mexicans and the "Pochos" of Southern California.

Senter stated that these groups face three possibilities of adjustment: (1) they may attempt to maintain their original culture; (2) they may attempt quick acceptance of the new culture, the situation leading to eventual assimilation, although the path will be roughened by prejudice; (3) they may develop something foreign to both their ancestral culture and to that of the present dominant culture.

All three possibilities have been tried by the Spanish-speaking groups. The Manitos of New Mexico divided themselves between the first and the second possibility, the border Mexicans have attempted only the first and the "Pochos" of Southern California have attempted something of all three.



### Chapter III

#### METHODOLOGY OF THE STUDY

##### The sampling technique

The Spanish-American group in this study of acculturation tends to be homogeneous. Therefore it was decided that a twenty per cent selected sample would be sufficient to test the whole group.

The sampling procedure was begun by obtaining the total number of Spanish-speaking families in Fort Collins. This information was obtained in part from the school census records. 1/ Realizing that not all families have children of school age, this list was checked against the Holy Family Church records and the Spanish Presbyterian Church records. The total number of Spanish-speaking families was then found to be 165. To determine the composition of these families, the writer interviewed, at random, twenty-seven families.

The data from the interviews were broken down into age and sex groups. This data, then, were used to estimate the total number of persons that could be expected within the various sex and age groups in the

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1/ Fort Collins School Census for District No. 5, 1943.

total population, Table 1. From the estimated total number of persons a twenty per cent sample was taken.

The total number of persons was 595 and the twenty per cent sample, then, was 119 persons. 2/

#### The schedule

Making the schedule was one of the most difficult problems encountered. The schedule had to be brief and concise so that the questions could be easily answered. Care had to be taken to avoid ambiguity in the questions; the questions were also arranged so that they could be answered accurately in so far as possible. Various types of questions were considered before the final form was approved. Copies were taken into the field by the writer to be tested. Defects in the schedule were corrected after the test, and a new schedule was prepared in final form to be used in the study.

#### Validity and reliability

Since the scientific method employed in this study is the descriptive method, certain precautions were taken to insure validity and reliability of data. The

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2/ For a more detailed discussion of the sampling procedure see Appendix A.

3/ For a sample of the schedule see Appendix B.

Table 1.--ESTIMATED TOTAL POPULATION OF SPANISH-SPEAKING FAMILIES IN FORT COLLINS AND SAMPLE POPULATION INTERVIEWED, BY AGE AND SEX GROUPS, 1944

Age Groups	Sample population interviewed		Estimated total population	
	Male	Female	Male	Female
15-30 <u>3/</u>	17	34	98	196
31-45	10	13	58	75
46-60	14	17	81	87
Total	41	64	237	358

3/ The number of males in the first age group is much lower than the corresponding age group of females. This is due to the fact that a great number of the young men are in the Armed Forces. A condition which was brought on by the war. The male sample from the first age group, therefore, may not be truly representative of the total group.

methods employed were these:

1. The writer and his wife lived in the Spanish-speaking section of Fort Collins for one year, becoming well acquainted with most of the people and becoming members of the group.

2. The writer became very well acquainted with the resident Catholic Priest, serving more or less as his secretary, writing letters, and translating for him.

3. The writer was a schoolmate and a good friend of the Spanish Presbyterian Minister. These relationships enabled him to get the backing of both the Catholic and Protestant church.

4. The writer and his wife were active in the Spanish Activities Committee and also served as directors of the recreation program for the Spanish-speaking youth while in Fort Collins.

5. The writer checked twenty per cent of the schedules, chosen at random, with Father John Fullana and Reverend David Cisneros; also with Mrs. Whiteford and Mrs. Foreman of the Spanish Activities Committee. In the opinion of the writer, the four people named know the people under study, have worked with them, and were well qualified to check the schedules for possible errors. 5/

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5/ Only one schedule was found to be deviating from the truth. This was checked with another schedule from the same home and the errors were corrected.

6. The writer was born and reared among the Spanish-speaking people and in perhaps the same circumstances as the people under study. He has gone to school with them and worked with them for many years. While going to school he always had a feeling of living in two different cultures; the Spanish-speaking culture in the home and the English-speaking culture away from the home. He was therefore acquainted with both cultures and has undergone a process of acculturation himself.

7. Only the writer and his wife interviewed the people, thus insuring consistency in filling out the schedules.

### Definitions

Certain terms were used in the schedule and in the study which may need explanation for a better understanding. The following definitions are consistent throughout the study.

1. Acculturation--the name which is given to all the various ways in which individuals or groups take on new culture traits and incorporate them into their own manner of living. (8:372)

2. Religious participation 6/--activity in religious organizations.

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6/ The above criteria, as to attendance, contribution and activity was what Father John Fullana of the Holy Family Church and Reverend David Cisneros of the Spanish Presbyterian Church, considered High, Medium and Low participation.

High--attends services four times per month, regular contribution, active in activities sponsored by the church.

Medium--attends services not more than twice a month, irregular contribution.

Low--attends services not more than six times per year, contributes irregularly.

3. Income--earnings in money.

High--\$1800.00 and up, per year.

Medium--\$900.00-\$1799.00 per year.

Low--\$0.00-\$899.00 per year.

4. Formal social participation--activity in organizations.

High--attends two-thirds of the meetings, pays dues and holds office.

Medium--attends one-third to two-thirds of the meetings, pays dues.

Low--attends less than one-third of the meetings, pays dues.

5. Informal social participation--activity in other than organized group.

High--attends from 1 to 3 shows a week; listens to from 20 to 45 radio programs a week; and devotes more than 14 hours a week to the radio.

Medium--attends from 1 to 3 shows a week; listens to from 5 to 20 radio programs a week; and devotes from 7 to 14 hours a week to the radio.

Low--attends less than 2 shows a week; listens to less than 5 radio programs a week; and devotes less than 7 hours a week to the radio.

6. Welfare--aid or assistance, in money or goods from public or private agencies.

7. Anglo--English-speaking; not necessarily of English descent.

8. Medicine--medicine prescribed by a licensed doctor or bought from a drugstore or pharmacy, not from a "medico".

9. Spanish-Americans--Americans of Spanish or Mexican origin.

10. Spanish--of Spanish, Spanish-American, or Mexican origin.

11. Medico or curandero--not a licensed doctor, but a person who cures with herbs and homemade remedies and also serves as mid-wife.

12. "Ojo"--a belief that one person can admire, look at, or desire another person's baby to such an extent that the baby becomes ill. His only cure, then, is for the admiring person to give the baby a drink of water from his mouth.

13. Marriage:  
pedimiento--the first stage in the marriage process in which the groom's parents ask the bride-to-be's parents for her hand in marriage.

emprenda or prendorio--the second stage in which the bride's parents announce the forthcoming marriage of their daughter.

entriega--the last stage in which the witnesses or padrinos give the married couple back to the parents as man and wife.

14. Food:

tortillas--round disks made of flour, (corn or wheat) shortening, salt, water, and baking powder. Used in place of bread.

tamales--a Mexican dish made of cornmeal, mixed with diced meat and seasoned with red pepper, dipped in oil and steamed, often in a wrapper of corn husks.

empanada--an individual pie made from mince meat, fruit, or pumpkin and cooked in deep fat.

atole--a gruel made from blue cornmeal, may be sweet or salty, usually drunk with milk.



Chapter IV  
GENERAL BACKGROUNDS AND CHARACTERISTICS  
OF THE PEOPLE

The early Spanish explorers came to what is now the United States in the middle 1500s. General colonization took place during the seventeenth century and the early part of the eighteenth century. The people in the main were an agrarian population who met and mixed with the people of indigenous cultures in the Southwest. Settlements were developed by the nineteenth century and the Spanish culture was well established.

In the early part of the nineteenth century the group became Mexican citizens by virtue of the successful revolution from Old Spain. Following the period of revolution, the Indian and Spanish cultures in the Southwest were confronted with the penetration and advance of the Anglo culture from eastern United States, which culminated in the Mexican War.

There was a nominal absorption in theory, but not in actuality, of the Spanish culture by the United States with the granting of citizenship to the Spanish-speaking people.

The period during the advance of the English-speaking people into the Southwest was a period of conflict and accommodation, with neither group seemingly trying to understand the culture of the other.

The Spanish-speaking group, unable to understand the culture of the now dominant Anglo group, citizenship notwithstanding, receded into cultural isolation with most of their culture intact.

Economic and social factors brought the Spanish-speaking people out of isolation in the early part of the 20th century. It has been difficult for them to cope successfully with the "American" culture, but they have been unwilling in many instances to relinquish their own cultural heritage.

It is with this background that the writer endeavored, in 1944, to delve into selected culture areas of the Spanish-speaking people of Fort Collins, to try to determine to what degree they had accepted the Anglo culture.

Certain backgrounds and characteristics of every group of human beings provide a basis for a general description of the group and a basis for an understanding of the group. A group's background and characteristics also tend to influence their practices and habits. Therefore, some of the characteristics of the Spanish-Americans in Fort Collins are important to understand and interpret the data of this study.

Nativity

Of the total number of Spanish-speaking people in Fort Collins, 89.2 per cent were born in the United States. A very great majority of them were born in New Mexico and Colorado. The remainder of the group, or 10.8 per cent were born in Mexico.

Formal education

It has generally been noted in other studies that the Spanish-speaking people do not have as much formal education as the English-speaking people. (24:61)

The educational level of this group is also very low. The highest average grade completed for any one age group was the ninth grade. A very small percentage of the total group has completed high school, and of this group only one has gone to college. Thirty per cent of the oldest age group had no formal education and the average grade they completed was the third grade. The youngest age group has received more education than the other two age groups, Table 2.

In spite of the fact that there has been an educational backwardness among these people, there is the realization by these people of a growing need for more education.

Religion

Historically and traditionally the religion of the Spanish-speaking people has been Roman Catholic. It has only been in recent years that the Protestant Church

Table 2.--AMOUNT OF FORMAL EDUCATION COMPLETED BY SPANISH-AMERICAN PEOPLE IN FORT COLLINS, COLORADO, BY AGE GROUPS, 1944.

Grades Completed	Percentage distribution by age groups		
	15-30	31-45	46-60
	N= 59	N=28	N=33
	Per cent	Per cent	Per cent
None	1.7	3.6	30.4
1-4	3.4	35.7	33.3
5-8	44.1	50.	33.3
9-12	49.1	10.7	3.
13-16	1.7	--	--
Total	100.0	100.0	100.0

has become interested in acquiring memberships from among the Spanish-speaking people. It is safe, then, to assume that if Protestantism is encountered among the Spanish-speaking people, a certain degree of acculturation has taken place. Especially is this true if there has been a change from the Catholic to the Protestant religion.

Concerning the group in question, there was a relatively high degree of Protestantism evident, with 18.33 per cent being Protestants. The two Protestant groups represented were the Spanish Presbyterian and the Assembly of God.

In general, the religious participation of the Catholic group was much higher than that of the Protestant group, Figure 1.

#### Occupation

The majority of the Spanish-speaking people of Fort Collins are occupied in farm work of one kind or another. Very few have risen from the ranks of laborers to the semi-skilled, skilled or professional groups. Only twelve per cent of the youngest age group and three per cent of the middle age group have held professional positions. Three per cent of the oldest age group have held positions of manager or proprietorship. Ten to twenty per cent have held skilled or semi-skilled positions. The large majority of all three age groups, 88 per cent to 100 per cent, have worked or now work in unskilled labor, Table 3.

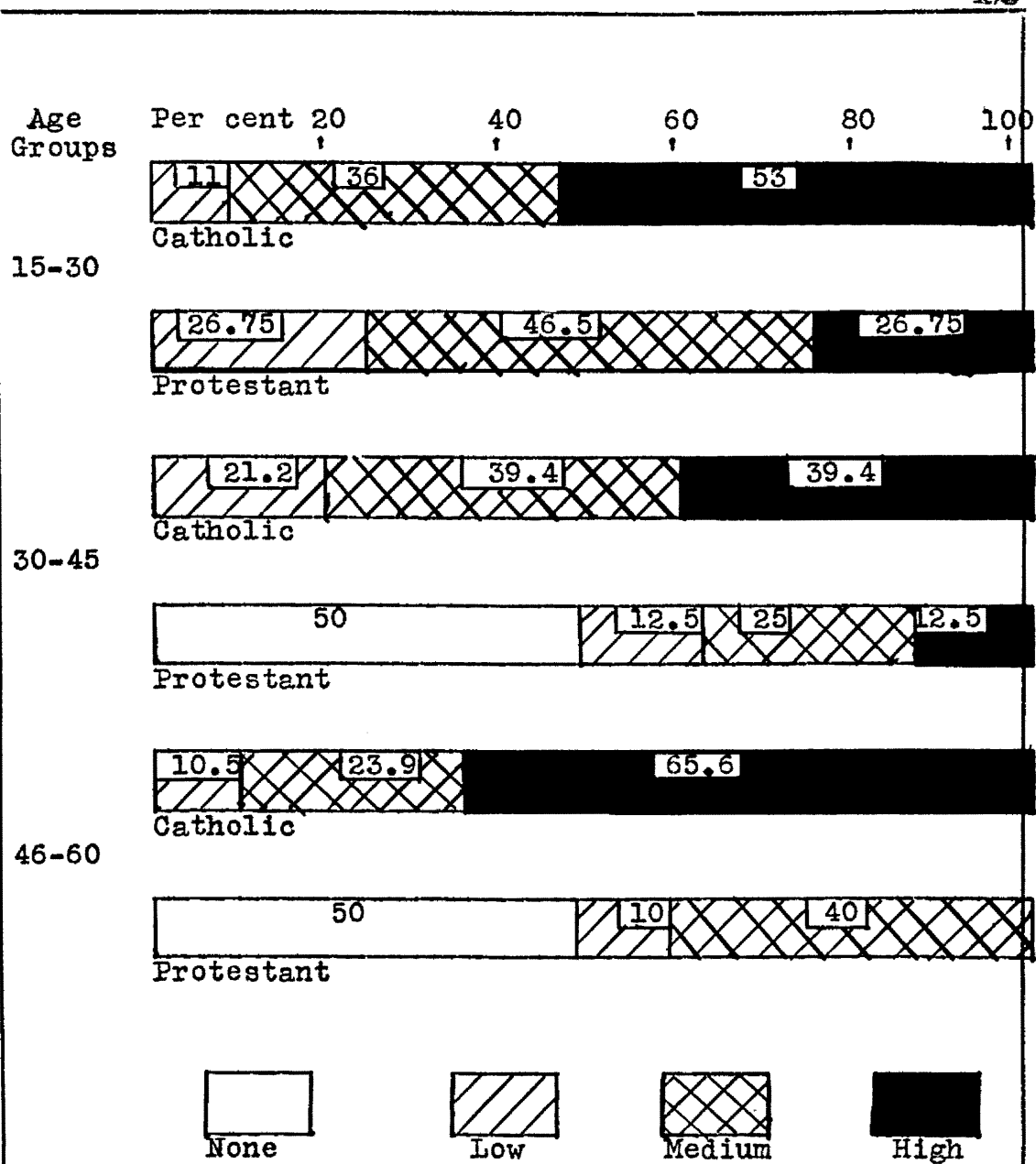


Figure 1.--PERCENTAGE DISTRIBUTION OF THE CATHOLIC AND PROTESTANT SPANISH-SPEAKING PEOPLE ACCORDING TO RELIGIOUS ACTIVITY, BY AGE GROUP, 1944.

Income

Since the Spanish-speaking people of Fort Collins have evidently not had much opportunity for advancement and since most of the people are in the unskilled laborer class, it is only natural that the majority of the people belong to the low-income class. Very few belong to the middle-income class and only one or two belong to the high-income class, Table 4.

The income classes were determined by compiling the data of these people and dividing it into high, medium and low classes. The majority of the people earn less than \$900.00 per year, which in terms of a comparison with income classes on a national level, would place them in the very low-income class. Some writers, as late as 1941 and 1942, listed family incomes under \$500.00 in the subsistence and poverty class. Although the data presented was individual income rather than family income the implications of belonging to a low-income class still hold true.

Welfare

Since the majority of the people included in this study can be classified in the low-income class, it is to be expected, then, that the majority, 65 per cent, have received welfare aid in some form or another.

Social participation

Social participation is measured by those activities in which individuals participate with other

Table 3.--PERCENTAGE DISTRIBUTION OF THE SPANISH-SPEAKING PEOPLE OF FORT COLLINS, ACCORDING TO THE TYPES OF OCCUPATIONS THAT HAVE BEEN HELD OR ARE BEING HELD, BY AGE GROUPS, 1944. 1/

Occupation	Percentage distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
Professional	11.86	3.57	--
Proprietor-Manager	--	--	2.94
Skilled and Semi-skilled	20.33	10.71	8.82
Clerk	6.77	--	--
Unskilled	88.13	100.	100.

Table 4.--PERCENTAGE DISTRIBUTION OF SPANISH-SPEAKING PEOPLE WITHIN THE THREE INCOME CLASSES, BY AGE GROUPS, 1944.

Income	Percentage distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
High \$1800-\$2999	--	3.6	--
Medium \$900-\$1799	20.3	14.3	6.0
Low \$0-\$899	78.0	78.6	94.0
No data	1.6	3.6	--
Total	100.	100.	100.

1/ The percentages do not total 100 per cent because it was possible for an individual to answer in more than one category.



persons. There are two types of social participation, formal and informal. Formal participation includes participation in organized groups; not only attending meetings, but also contributions, committee work done, offices held, and membership maintained. Informal participation pertains to such activities which are carried on outside of organized groups. This includes attendance at movies, parties, and dances, visiting with friends, reading books, and listening to the radio. Informal participation is less definite and much more difficult to analyze. Informal social participation information was obtained for only two activities, attendance at movies and listening to the radio. Since these activities could be measured with a greater degree of accuracy than the others and since the people could participate in these activities from either the English or the Spanish point of view, or both, it was decided that informal social participation could be measured more accurately by these two activities.

The people do not belong to many clubs and of those who do belong, the participation is about medium. As far as informal social participation is concerned, the majority of the people questioned do not attend many movies or listen to many radio programs. The writer observed that the people did not read very many books nor did they attend many parties. The most popular form of informal social participation seemed to be visiting

friends, an activity which the writer did not measure but merely observed, Figures 2 and 3.

On the whole the younger age groups attended more English movies and listened to more English radio programs than the older group. Only thirty per cent of all age groups attended Spanish movies once a week and also a very small percentage of any group listened to Spanish radio programs. Both the Spanish movies and the Spanish radio programs were available to the group, Table 5.

#### Selected Spanish mores

The writer selected six mores or customs which may be considered important within the Spanish culture. The reasons for selecting these mores were to find out if the Spanish-speaking people of Fort Collins had been taught these mores, and, if having been taught these mores, they would in turn teach them to their children.

From the language area the writer selected one more which dealt with the learning of Spanish before English. A culture group which keeps its language intact is generally considered very resistant to cultural changes. When a culture group begins to accept a foreign language, such a change can be considered very important.

With the above in mind the writer asked if the people were taught to speak Spanish before English and 68 per cent, 93 per cent and 94 per cent of the three age groups, respectively, were taught to speak Spanish before English. In considering whether they would teach their

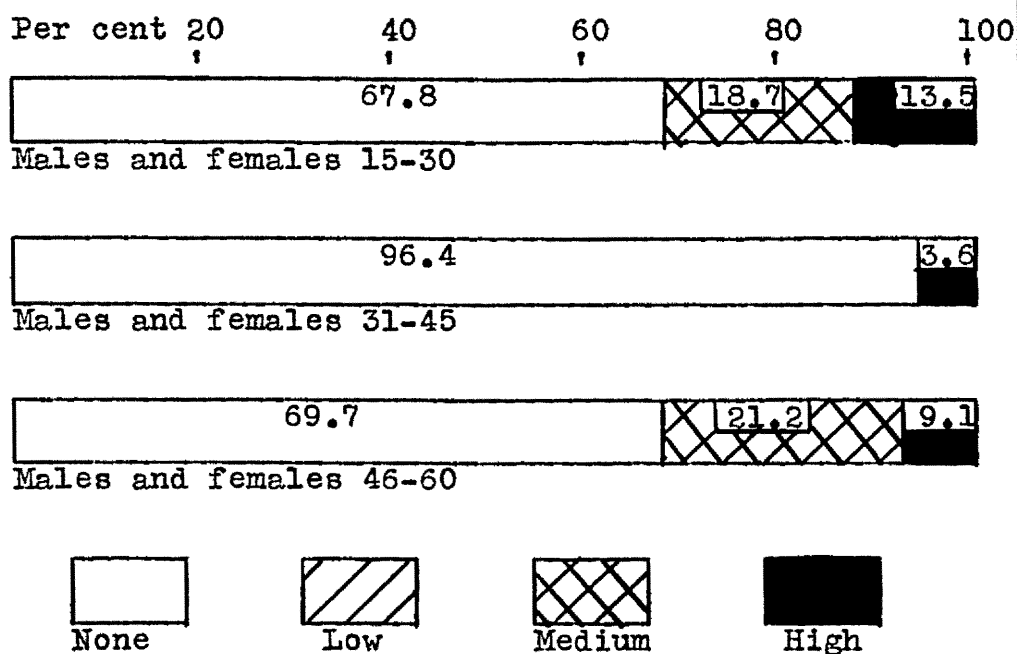


Figure 2.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO FORMAL SOCIAL PARTICIPATION, BY AGE GROUPS, 1944.

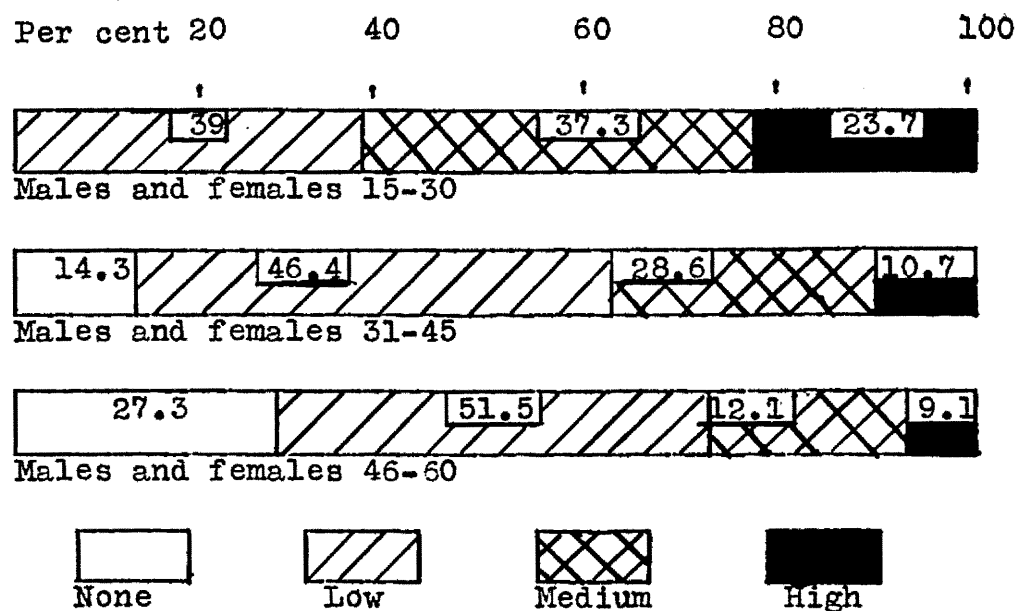


Figure 3.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO INFORMAL SOCIAL PARTICIPATION, BY AGE GROUPS, 1944.

Table 5.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO TYPE AND EXTENT OF INFORMAL SOCIAL PAR-  
TICIPATION, BY AGE AND SEX GROUPS, 1944.

Type & extent of informal social participation		Males			Females		
		15-30 N=20	31-45 N=12	46-60 N=16	15-30 N=38	31-45 N=16	46-60 N=16
Attendance		Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
English movies							
None		10	21.6	81.3	15.2	60.1	76.4
Monthly	1	25	21.6	12.5	8.7	4.8	8.9
	2	10	13.4	--	15.2	8.2	8.9
Weekly	1	45	30	6.2	43.5	18.7	5.8
	2	10	13.4	--	8.7	8.2	--
	3	--	--	--	8.7	--	--
Attendance Spanish movies							
None		55	50	43.7	44.7	56.4	52.9
Monthly	1	5	8.4	18.7	6.7	6.2	17.7
	2	5	8.3	6.3	20.3	6.2	--
Weekly	1	35	33.3	31.3	28.3	31.2	29.4
Radio programs English							
None		5	--	62.5	7.7	31.3	59.
Weekly	1-6	45	33.3	18.7	23.3	12.5	11.7
	7-12	15	41.7	12.5	10.2	12.5	--
	13-18	5	25	--	25.6	6.3	11.7
	19-24	5	--	6.3	7.7	--	11.7
	25-30	5	--	--	10.2	18.7	5.9
	31-36	5	--	--	5.1	18.7	--
	37-up	5	--	--	10.2	--	--

Table 5.--PERCENTAGE DISTRIBUTION OF SPANISH AMERICANS  
ACCORDING TO TYPE AND EXTENT OF INFORMAL SOCIAL PAR-  
TICIPATION, BY AGE AND SEX GROUPS, 1944.--Continued

Type & extent of informal social participation	Males			Females		
	15-30	31-45	46-60	15-30	31-45	46-60
	N= 20	N=12	N=16	N=38	N=16	N=16
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
Radio programs Spanish						
None	90	91.6	100	95	100	94.2
Weekly 1-6	5	8.4	--	2.5	--	--
7-12	5	--	--	2.5	--	5.8

children Spanish before English, a change is apparent in the first two age groups with 52 per cent of the youngest age group and 61 per cent of the middle age group indicating that they would teach their children Spanish before English. All of the oldest age group, however, would teach their children Spanish before English. This observation of a change in the acceptance of another language is evident in the chapter on language and acculturation.

From the family area the writer chose two mores. One dealing with doing things (running errands, etc.) for other people and the other dealing with the crossing or folding of the arms when giving other people a glass of water.

Over 90 per cent of all three age groups were taught the first more and over 90 per cent of all three age groups would teach this more to their children.

Concerning the second more, only 45 per cent of the youngest age group were taught to fold their arms when giving other people a glass of water yet more than 85 per cent of the other two age groups were taught this more. Only 40 per cent of the youngest age group, 71 per cent of the middle age group and 82 per cent of the oldest age group would teach this more to their children.

The more from the social control area, girls should never go to dances, parties or movies unless accompanied by some member of the family, was taught to 61 per cent of the youngest age group, three-fourths of

the middle age group and 94 per cent of the oldest age group. One-half of the youngest age group, 86 per cent of the middle age group and 91 per cent of the oldest age group would teach this same more to their children.

The religious more dealt with the asking of the parents' blessing before going away on a trip. This more has always been considered very important and more than 80 per cent of all three age groups were taught to ask their parents' blessing before going on a trip and over 80 per cent of the three age groups would teach their children to do likewise.

The data from all the mores tested imply that the youngest age group is less resistant to change, and seem to more readily accept the Anglo customs and reject the Spanish customs, Table 6.

To summarize the general background and characteristics of the people, one can say that they are a group of American citizens, primarily Catholic in religious affiliation, who have had very little formal education or opportunity for education. The majority of the people are occupied in unskilled agricultural work and their income in terms of a national standard is very low. Being a low-income group, the majority of the people are or have been on welfare of some form or another.

Apparently the group has had little time to develop leisure time activities; there seems to be very little organized-group activity. Informal social par-

Table 6.--PERCENTAGE DISTRIBUTION OF THE SPANISH-AMERICANS ACCORDING TO THE EXTENT TO WHICH SELECTED SPANISH CUSTOMS OR MORES WERE LEARNED AND WOULD BE TAUGHT TO CHILDREN, BY AGE GROUPS, 1944.

Selected Spanish mores	Males and females											
	were learned						would teach to children					
	15-30		31-45		46-60		15-30		31-45		46-60	
	N=58	N=27	N=27	N=32	N=58	N=32	N=58	N=27	N=27	N=32	N=58	N=32
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
To speak Spanish before English?	67.7	32.3	92.8	7.2	93.9	*	52.5	47.5	60.7	39.3	100	--
That your younger sisters should always obey you?	88.1	11.9	92.8	*	88.2	*	88.1	11.9	92.8	7.2	94.1	*
To cross or fold your arms when giving other people a glass of water?	45.	55.	85.7	14.3	88.2	11.8	40.6	59.4	71.4	28.6	82.3	17
Always to do things (errands, etc.) for other people if they asked you to?	91.5	8.5	96.4	*	98.9	*	93.2	6.8	100	--	100	--
That girls should never go to dances, parties, movies, unless accompanied by some member of the family	61.	39.	78.5	21.5	93.9	*	50.8	49.2	85.7	14.3	91.4	8.6



Table 6.--PERCENTAGE DISTRIBUTION OF THE SPANISH-AMERICANS ACCORDING TO THE EXTENT TO WHICH SELECTED SPANISH CUSTOMS OR MORES WERE LEARNED AND WOULD BE TAUGHT TO CHILDREN, BY AGE GROUPS, 1944.--Continued

Selected Spanish mores	Males and females											
	were learned						would teach to children					
	15-30		31-45		46-60		15-30		31-45		46-60	
	N=58		N=27		N=32		N=58		N=27		N=32	
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent

That you should always ask for your parents blessing before going on a trip?	89.8	10.2	85.7	14.3	93.9	*	81.3	18.7	82.1	17.9	100	--
---	------	------	------	------	------	---	------	------	------	------	-----	----

\*Undetermined

ticipation is taken care of through occasional dances and parties, listening to the radio, attending movies, and visiting friends.

The group as a whole is well indoctrinated in Spanish customs and mores. The oldest age group would teach their children these customs and mores more than the youngest age group.

## Chapter V

### LANGUAGE AND ACCULTURATION

The area of language was studied to try to find out to what extent the Spanish-speaking people of Fort Collins were deviating from the use of Spanish and accepting the use of English in every day life.

Language is probably one of the best measures of acculturation because it is one of those culture traits that must be accepted or adopted willingly or of necessity. Language differs from the material culture traits in that it requires a definite interest in another culture and a willingness to learn before one will accept it; whereas material culture traits are sometimes more dependent on such things as income, occupation and social status.

Some studies have shown that two of the important factors that have retarded acculturation in this area for the Spanish-speaking people have been cultural isolation (30) and lack of formal education (23). On the whole the Spanish-speaking people have not been willing to relinquish their native tongue and to adopt English as their language (23).

The language area was blocked out into functional situations to make the sampling more effective. The use of Spanish was tested in situations in which the Spanish-speaking people normally take part in, such situations as personal relationships, the home, work, formal organizations, recreational activities, business transactions, reading and writing. The writer thought that these functional situations would describe the language area in general.

#### Personal relationships

The following two questions were designed to discover which language was used in personal relationships: (1) Do you say your personal prayers in Spanish? (2) Do you make your confessions in Spanish?

Notwithstanding the fact that the priest who serves these people speaks Spanish and knows very little English, the majority of the youngest age group did not use much Spanish in personal prayers and confession and they preferred to use English, Table 7.

An influencing factor to be taken into consideration is a parochial grade school which has been in operation for several years and all the teaching is in English. This includes the teaching of some prayers.

The majority of the older age groups, however, use Spanish and preferred Spanish in personal relationships, Table 7.

Table 7.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THE FREQUENCY OF AND THE PREFERENCE FOR THE USE OF SPANISH IN PERSONAL PRAYERS AND CONFESSIONS, BY AGE GROUPS, 1944. 1/

Frequency of actual use	Distribution by age groups					
	15-30		31-45		46-60	
	personal prayer N=56	con fession N=47	personal prayer N=26	con fession N=20	personal prayer N=33	con fession N=26
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
always	17.9	31.9	61.6	85	97	100
most time	3.6		7.7			
half time	16.	2.1	11.5	5		
some time	12.5	4.3	7.7		3	
never	50	61.7	11.5	10		
total	100	100	100	100	100	100
Preference for the use of English	66	71.7	12.5	15		
Spanish	34	28.3	87.5	85	100	100
total	100	100	100	100	100	100

1/ The figures represent the percentages of those who answered the particular questions, not those who were asked, since many people do not pray, and many people do not go to confession as such.

In the home

In the home the majority of the youngest age group did not use much Spanish. More Spanish was used in speaking to grandparents and parents than when speaking to husband or wife, brothers and sisters, or children; the reason being that not all grandparents and parents are articulate in English while the younger people can express themselves fairly well in English. The preference, as to the use of English or Spanish, was very definitely for the use of English except in two cases, namely, when speaking to the grandmother and when speaking to the mother, Table 8.

The middle age group spoke more Spanish in the home than did the youngest age group, particularly when speaking to parents, to brothers and sisters, and to husband and wife. In speaking to their children, this age group used as much English as Spanish. The preference of the group was Spanish, Table 9.

The majority of the oldest age group, as might be expected, always used Spanish in the home and preferred to use Spanish instead of English, Table 10.

At work

In order to discover the language used in the functional situation of work, two questions were asked: (1) Do you speak Spanish when working among Spanish-Americans? and (2) Do you speak Spanish when working with both Spanish-Americans and Anglo-Americans? In

Table 8.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE YOUNGEST AGE GROUP ACCORDING TO THE FREQUENCY OF, AND THE PREFERENCE, FOR, THE USE OF SPANISH WITH MEMBERS LIVING IN THE HOME, BY AGE GROUPS, 1944.

Members living in the home	Frequency of actual use of Spanish in the home					N	Preference for the use of		
	Always Per cent	Most Time Per cent	Half time Per cent	Some time Per cent	Never Per cent		English Per cent	Spanish Per cent	N
Grandfather	11.1		11.1	44.5	33.3	9	77.8	22.2	9
Grandmother	40	20	10	20	10	10	33.3	66.7	9
Father	29.4	8.8	8.8	29.4	23.6	34	57.6	42.4	32
Mother	39	7.3	12.1	22.1	19.5	41	49.7	51.3	39
Husband or wife			55	30	15	20	66.7	33.3	18
Brothers <u>2/</u>	4.5	2.3	9.1	15.9	68.2	42	85.7	14.3	40
Sisters	9.3	7	7	16.3	60.4	43	80	20	40
Children	2.2	13.3	20	15.6	48.9	29	79	21	23

2/ Brothers, sisters and children were included to allow the responses to be more specific, and to see if there was a tendency to speak less Spanish to the younger age groups.

Table 9.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE MIDDLE AGE GROUP, 31-45, ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR, THE USE OF SPANISH IN THE HOME, 1944.

Members living at home	Actual use of Spanish in the home					N	Preference for use of		
	always	most	half	some	never		English	Spanish	N
	Per cent	time Per cent	time Per cent	time Per cent	Per cent		Per cent	Per cent	
Grandfather									
Grandmother									
Father	100					2		100	2
Mother	100					2		100	2
Husband or wife	48.2	3.7	22.2	18.5	7.4	27	31	69	26
Brothers	16.7	16.7		66.6	6	56	50	50	6
Sisters	25	12.5	37.5	12.5	12.5	8	25	75	8
Children 0-6	25	8.3	16.7	25	25	26	60.9	39.1	23
16-18	23.5	11.7	17.7	29.4	17.7	17	56.2	43.8	16
18-up	50				50	2	50	50	2



Table 10.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE OLDEST AGE GROUP 46-60, ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR, THE USE OF SPANISH IN THE HOME, 1944. 3/

Members living at home	Actual use of Spanish in the home					N	Preference for the use of		N
	always Per cent	most time Per cent	half time Per cent	some time Per cent	never Per cent		English Per cent	Spanish Per cent	
Mother	100					2		100	2
Husband or wife	85.5	9		4.5		22	4.8	95.2	21
Sisters 18-up	100					2		100	2
Children 0-6	83.4	3.3			3.3	12	8.3	91.7	12
6-18	82	9	4.5		4.5	22	9.1	90.9	22
18-up	81.8	9.1		9.1		11		100	11

3/ This age group did not answer the questions which were concerned with the following persons: grandfather, grandmother, father, brothers (0-6, 6-18, and 18-up), and sisters (0-6, and 6-18). The reason being that this age group (46-60) does not have any of the above mentioned individuals living in their homes.

answer to the first question, 15 per cent of the youngest age group always spoke Spanish and 14 per cent never spoke Spanish, making an almost even division of the use of the two languages. The preference of 60 per cent of this group, however, was English.

Forty-three per cent of the middle age group always spoke Spanish and only seven per cent never spoke Spanish when working among Spanish-Americans. The majority of this group, 74, per cent, preferred Spanish.

Of the oldest age group, 91 per cent always spoke Spanish and 94 per cent preferred to speak Spanish when working among Spanish-Americans.

In answer to the second question, do you speak Spanish when working with both Spanish-Americans and Anglo-Americans, the youngest age group spoke English most of the time and 78 per cent preferred to speak English. The middle age group was about evenly divided in its use and in its preference for English or Spanish and 90 per cent preferred Spanish to English when working with both Spanish-Americans and Anglo-Americans, Table 11.

#### Formal organization

Language used in formal organization is difficult to determine because the language that is used is usually dependent on the people present at meetings and also on which language is used by the chairman.

One-fourth of the youngest age group, more than one-half of the middle age group and 90.3 per cent of the

Table 11.--PERCENTAGE DISTRIBUTION OF SPANISH AMERICANS ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR, THE USE OF SPANISH AT WORK, BY AGE GROUPS, 1944.

Frequency of actual use	Percentage distribution by age groups					
	15-30		31-45		46-60	
	Among Spanish	Among Anglo and Spanish	Among Spanish	Among Anglo and Spanish	Among Spanish	Among Anglo and Spanish
	N=58 Per cent	N=58 Per cent	N=28 Per cent	N=27 Per cent	N=33 Per cent	N=32 Per cent
Always	15.5		42.9	22.2	90.9	68.8
Most time	12.1		14.3	7.4	3	12.5
Half time	27.6	36.2	21.4	29.7	6.1	9.4
Some time	31	25.9	14.3	18.5		3.1
Never	13.8	37.9	7.1	22.2		6.3
Total	100	100	100	100	100	100
Preference for use of						
English	60.8	78.4	25.9	48	6.3	9.7
Spanish	39.2	21.6	74.1	52	93.7	90.3
Total	100	100	100	100	100	100

oldest age group always spoke Spanish at meetings of Spanish-Americans. None of the oldest age group spoke English at meetings of Spanish-Americans.

As to the preference for the use of either English or Spanish only one-third of the youngest age group preferred to use Spanish while 75 per cent of the middle age group and all of the oldest age group preferred to use Spanish instead of English at meetings of Spanish-Americans, Table 12.

#### In recreational activities

A very large part of the recreation of Spanish-Americans in Fort Collins was visiting friends and attending the Spanish movies which the Holy Family Catholic Church presented once a week.

When visiting among Spanish-American friends, the youngest age group spoke about the same amount of English as Spanish, but 70 per cent preferred to speak English. This would indicate, then, that although Spanish was spoken by the youngest age group while visiting Spanish-American friends, it was often spoken because of necessity and not because of preference.

The middle age group used much more Spanish than English and 64 per cent preferred to use Spanish.

Of the oldest age group, 94 per cent spoke Spanish and all of them preferred to speak Spanish when visiting their Spanish-American friends, Table 13.

Table 12.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE FREQUENCY OF AND PREFERENCE FOR,  
THE USE OF SPANISH IN FORMAL ORGANIZATIONS, BY AGE  
GROUPS, 1944.

frequency of actual use	Percentage distribution by age groups		
	15-30 Spanish- American meetings Per cent N=41	31-45 Spanish- American meetings Per cent N=21	46-60 Spanish- American meetings Per cent N=31
always	26.8	52.4	90.3
most time	4.9	19.1	6.5
half time	9.8	9.5	3.2
some time	24.4	9.5	
never	34.1	9.5	
total	100	100	100
preference for the use of English	66.7	25	
Spanish	33.3	75	100
total	100	100	100

In answer to the general question, do you attend Spanish movies, very few of the youngest age group always attended and 27.8 per cent never attended Spanish movies. Four-fifths of this group preferred English movies to Spanish movies.

So far as the middle age group is concerned, 7.4 per cent always attended and 37.1 per cent never attended Spanish movies. The preference of this group was evenly divided on Spanish and English movies.

A large minority, 48 per cent, of the oldest age group always attended Spanish movies and very few never attended Spanish movies. The preference of this group, 95.5 per cent, was definitely for Spanish movies, Table 13.

#### Business transactions

Since only three Spanish-speaking people in Fort Collins are engaged in operating a business establishment and since most of the business transactions of the Spanish-speaking people are with English-speaking persons, it was difficult to ask a question that would represent the use of Spanish in business transactions and that could be answered by the majority of the people questioned.

In transacting business with English-speaking people, the individuals under study have no particular choice as to what language to use. There are, however, a few stores that employ clerks who can speak either English or Spanish. Thus the question asked was, do you speak Spanish in a store where the clerks can speak

Table 13.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR, THE USE OF SPANISH IN RECREATIONAL ACTIVITIES, BY AGE GROUPS, 1944.

Frequency of actual use	Percentage distribution by age groups					
	15-30		31-45		46-60	
	visiting N=59	movies N=54	visiting N=28	movies N=27	visiting N=33	movies N=25
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
always	11.9	5.6	50	7.4	94	48
most time	6.8	11.1	10.7	11.1		24
half time	23.7	22.2	14.3	25.9	3	4
some time	32.2	33.3	17.9	18.5	3	20
never	25.4	27.8	7.1	37.1		4
total	100	100	100	100	100	100
preference for use of English	70.6	80.5	35.7	50		4.5
Spanish	29.4	19.5	64.3	50	100	95.5
total	100	100	100	100	100	100

either English or Spanish?

The same tendency was noted in business, as in the other areas of activity, for the use of, and preference for, Spanish or English. About 5 per cent of the youngest age group, 39 per cent of the middle age group and 88 per cent of the oldest age group always used Spanish. As to preference, 19.2 per cent of the youngest age group, 55.6 per cent of the middle age group and 96.8 per cent of the oldest age group preferred to speak Spanish in a store where the clerks can speak either English or Spanish, Table 14.

#### Reading and writing

There is not much of a tendency among the Spanish-speaking people of Fort Collins to use Spanish in writing letters or in reading newspapers or books, with the exception of the oldest age group.

In writing letters to friends who can read either English or Spanish, only a few of the youngest age group, 22.2 per cent of the middle age group and 59.3 per cent of the oldest age group always wrote letters in Spanish, Table 15.

Very few Spanish publications are read by the Spanish-speaking people of Fort Collins. Spanish publications are not read very much because Spanish publications are not readily available and these people do not have established reading habits.



Table 14.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR,  
THE USE OF SPANISH IN BUSINESS TRANSACTIONS, BY AGE  
GROUPS, 1944.

frequency of actual use	percentage distribution by age groups		
	15-30	31-45	46-60
	at the store N=58	at the store N=28	at the store N=33
	Per cent	Per cent	Per cent
always	5.2	39.3	87.9
most time	3.4	17.8	
half time	12.1	3.6	9.1
some time	12.1	10.7	3
never	67.2	28.6	
total	100	100	100
preference for the use of English	80.8	44.4	3.2
Spanish	19.2	55.6	96.8
total	100	100	100

Table 15.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE FREQUENCY OF, AND PREFERENCE FOR,  
THE USE OF SPANISH IN WRITING LETTERS, BY AGE GROUPS,  
1944.

frequency of actual use	percentage distribution by age groups		
	15-30	31-45	46-60
	writing	writing	writing
	letters	letters	letters
	N=59	N=27	N=27
	Per cent	Per cent	Per cent
always	1.7	22.2	59.3
most time		3.7	3.7
half time	5.1	14.8	3.7
some time	11.9		7.4
never	81.3	59.3	25.9
total	100	100	100
preference for use of			
English	90.9	47.8	9.5
Spanish	9.1	52.2	90.5
total	100	100	100

The majority of the youngest age group and the majority of the middle age group never read newspapers or books published in Spanish. About a third of the oldest age group always read Spanish publications, Table 16.

The majority of the two younger age groups know how to read and write Spanish and English, but only one-third of the oldest age group knows how to write English and 45 per cent can read English. The majority of the oldest age group can read and write Spanish, Table 17.

#### Name changing

Many Spanish-speaking people change their names or the pronunciation of their names from Spanish to English. In Fort Collins one family had changed its name from Martinez to Martin. Others had changed the pronunciation of such names as Vigil, Mondragon and Ruibal from Spanish to an anglicized pronunciation. This is a form of adjustment made by individuals wishing to identify themselves with the English-speaking group, or this adjustment may be brought about by social and economic pressure. Many individuals reported that some places of business would not hire persons with Spanish names.

On the other hand, the writer knew of one case in which an English-speaking person had gone to court to have his name changed because it sounded like a Spanish name and he feared that it would be detrimental to his

Table 16.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THE FREQUENCY OF,  
AND THE PREFERENCE FOR, THE USE OF SPANISH IN READING, BY AGE GROUPS, 1944.

frequency of actual use	15-30		31-45		46-60	
	news- papers N=59	books N=58	news- papers N=28	books N=27	news- papers N=31	books N=30
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
always			3.6	3.7	29	36.7
most time	1.7	1.7	7.1		6.5	10
half time	1.7	1.7		7.4	6.5	3.3
some time	30.5	17.3	21.4	11.1	16.1	23.3
never	66.1	79.3	67.9	77.8	41.9	26.7
total	100	100	100	100	100	100
preference for the use of						
English	90.7	89	77.3	78.9	19.1	8.7
Spanish	9.3	11	22.7	21.1	80.9	91.3
total	100	100	100	100	100	100

Table 17.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE ABILITY TO READ AND WRITE ENGLISH  
AND SPANISH, BY AGE GROUPS, 1944.

Ability to read and write English and Spanish	percentage distribution by age groups					
	15-30		31-45		46-60	
	N=59		N=28		N=35	
	Per cent		Per cent		Per cent	
	Yes	No	Yes	No	Yes	No
write English	100		71.4	28.6	30.3	69.7
Write Spanish	64.4	35.6	67.8	32.2	69.7	30.3
read English	100		92.8	7.2	45.4	54.6
read Spanish	73.7	26.3	75	25	73.5	26.5

business. This particular case was brought to the attention of the writer by Father John Fullana of Fort Collins, who was getting his naturalization papers in court on the day that the incident occurred.

Because this is an important adjustment that has been made by many Spanish-Americans, this group was asked to what extent they have, or would like to, anglicize their name.

Fifteen per cent of the youngest age group, 25 per cent of the middle age group and 18 per cent of the oldest age group have changed, or would like to change, their name or the pronunciation of their name, so that it would sound like an Anglo name.

Though the youngest age group has consistently been less resistant to change throughout the language area than the middle and oldest groups, they seem to be more resistant than the other two groups as far as changing their name is concerned, Figure 4.

#### Movies and radio programs

The writer attempted to determine the preference for the same movie and the same radio program in English and Spanish. The purpose was to get the language preference, rather than the preference for the movies or programs. Fifty-one per cent of the youngest age group preferred movies in English, 30 per cent of the second age group preferred movies in English while 100 per cent of the oldest age group preferred movies in Spanish,

Figure 5.

The preference for Spanish or English radio programs is very similar to the preference for Spanish or English movies. Sixty per cent of the youngest age group and 35 per cent of the middle age group would choose to listen to English rather than Spanish radio programs, but 97 per cent of the oldest age group would choose Spanish instead of English radio programs, Figure 6.

At the end of the interview the writer checked a place on the schedule to indicate the language in which the interview was conducted. This was done to determine if there was any relationship between the language used during the interview and the language used in the specific areas sampled. The data support earlier conclusions on the use of English and Spanish; i.e. there was a definite tendency for the youngest age group to use much more English than Spanish. The middle age group, in general, used about as much English as Spanish and the oldest age group used much more Spanish than English, Figure 7. This confirms the evidence that was found in specific areas sampled.

#### Conclusion

One may conclude that the general tendency among the Spanish-speaking people of Fort Collins, as far as language acculturation is concerned, is for a gradual change from the use of Spanish to the use of English in the specific areas sampled.

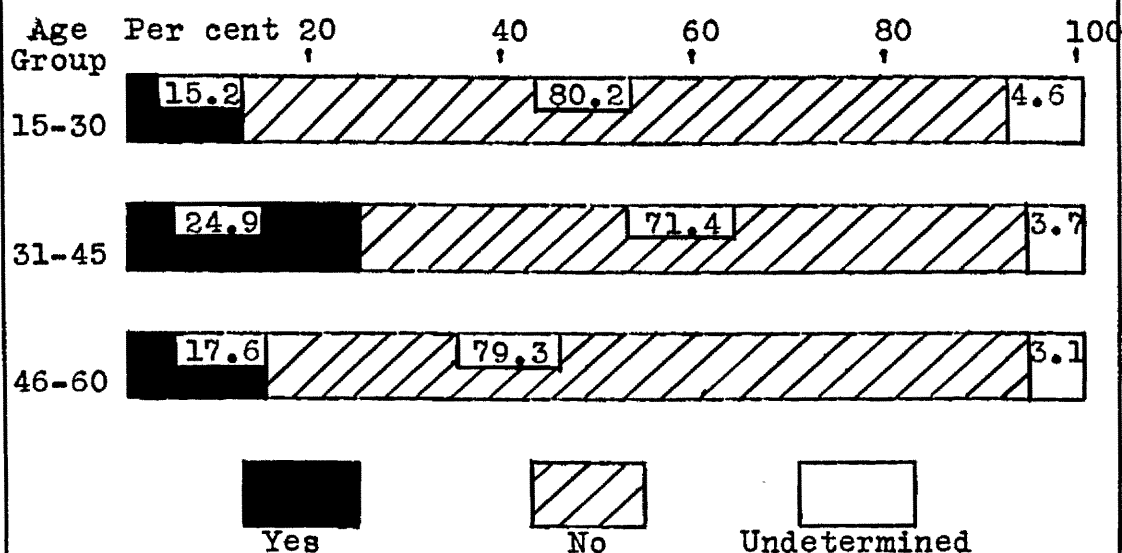


Figure 4.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS WHO HAVE, OR WOULD LIKE TO, ANGLICIZE THEIR NAME.

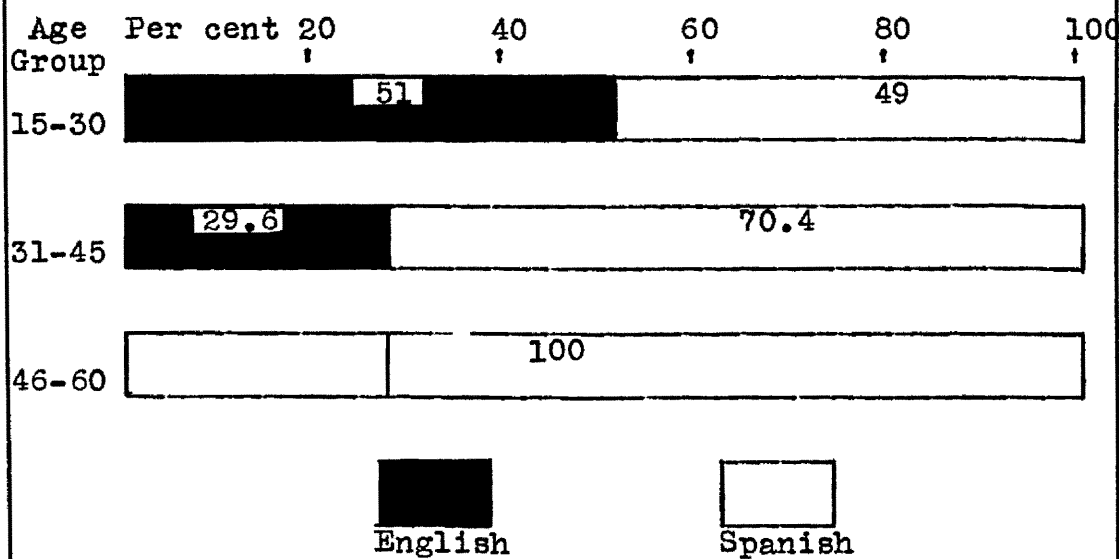


Figure 5.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO PREFERENCE FOR ENGLISH OR SPANISH MOVIES.



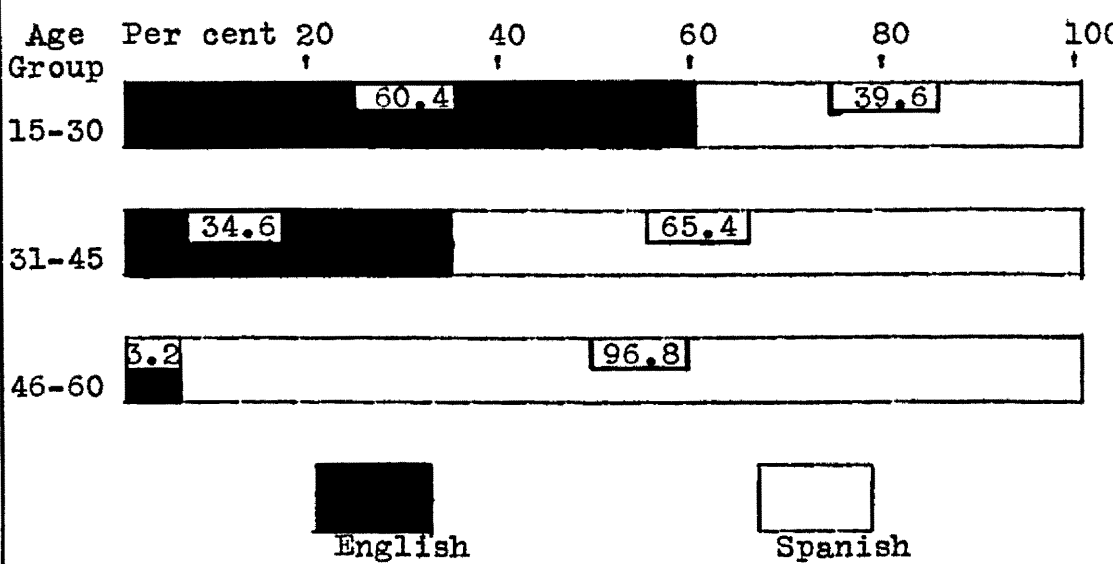


Figure 6.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO PREFERENCE FOR ENGLISH OR SPANISH RADIO PROGRAMS.

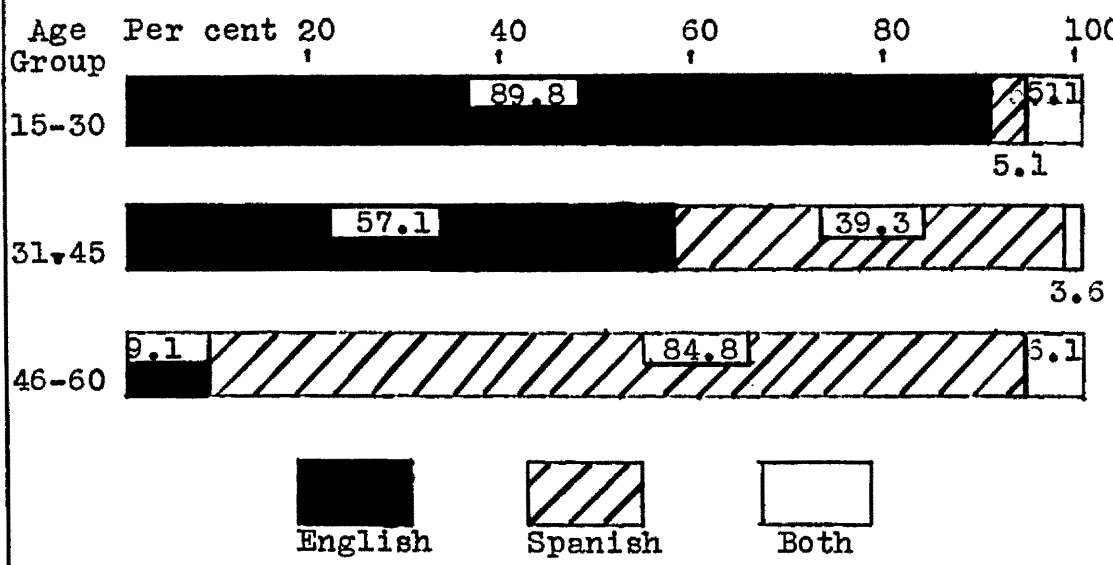


Figure 7.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THE LANGUAGE IN WHICH THE INTERVIEW WAS CONDUCTED.

The change is much more rapid among the youngest age group, and following this age group the change is more noticeable among the middle age group. The oldest age group is the most resistant to language acculturation. There appears to be a general relationship between the amount of formal education and language acculturation. Other factors which seem to contribute to language acculturation are income and informal social participation.

It is evidenced that in general the youngest age group has the highest income, the most formal education, a higher rate of informal social participation and a stronger tendency to change from the use of Spanish to the use of English.

## Chapter VI

### FOOD PATTERNS AND ACCULTURATION

The degree to which food patterns are a measure of acculturation should vary directly with the various factors involved. Such factors as income, occupation, cooking facilities, education and the availability of certain foods should have a bearing on the type and extent of food patterns.

Spanish-speaking people in general have long been identified with the use of particular foods which are peculiar to the group as a whole.

Several studies have shown that the general diet of the Spanish-speaking people has emphasized such things as corn, beans, chile, lard, flour and coffee. The diet is low in calories, protein and fresh vegetables and high in carbohydrates (9), (14), (15), (18) and (30).

In showing a deviation in food patterns, the writer does not claim to draw a definite and distinct line between Spanish or Mexican foods and Anglo foods. In the first place a definition of the terms Spanish, Mexican and Anglo food would be needed, a task which belongs to another department. The writer will, however, try to determine whether there is a deviation from the use of certain foods that have been identified with the Spanish

culture, or an acceptance of other foods which have not been identified with the diet of the Spanish-speaking people.

Those interviewed were asked what they thought was the frequency of food consumption of the Spanish-Americans. This was called "Typical consumption". This was asked in order to have an indication of the food consumption of the group as a whole. The results were placed in the tables beside the individual consumption of the same food items. Obviously the results of the "Typical consumption" cannot be used as the sole basis for comparison with the individual consumption.

The food area was divided into two divisions, Spanish foods and Anglo foods. The Spanish foods included tortillas, chile, dried beans, tamales, empanadas and atole, common foods of the Spanish culture. The Anglo foods included dry cereals, bakery bread, leafy vegetables, oranges, tomatoes, and milk, common foods of the Anglo culture.

#### Tortillas

Although the actual consumption of tortillas was not as great as it was thought to be in typical consumption, over sixty per cent of all three age groups ate tortillas from one to three times per day. The oldest age group ate tortillas more frequently than the other two age groups. More than one-third of the youngest age group would like to eat tortillas more often than they

did, while the majority of the other two age groups were satisfied with their present consumption of tortillas, Table 18.

### Chile

In regard to the eating of chile, the persons interviewed expressed the opinion that the majority of the Spanish-speaking people ate chile from one to three times per day. In actual practice, however, a large minority, (about 20 per cent), did not eat chile at all. An average of 35 per cent ate chile from one to three times per day. The rest of the people ate chile once a month or as often as four times a week. The majority of all three age groups expressed the opinion that they did not desire to eat chile more often or less often, Table 19.

### Beans

The custom of eating beans was similar to that of eating chile. The opinion given by the group concerning the typical consumption, was that over 80 per cent thought Spanish-Americans ate beans one to three times per day. The actual consumption, however, was rather widely distributed, with over 40 per cent of all three age groups eating beans from one to three times per day and the rest eating beans from four times a week to once a month.

Over 80 per cent of all three age groups were satisfied with the present consumption of beans. From three to nine per cent would prefer to eat them more often

Table 18.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF TORTILLAS, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption Age groups			Individual consumption Age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=57	N=27	N=33	N=54	N=27	N=31
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None				7.4		
Per Day						
1	10.5	7.4	12.1	22.2	22.2	22.6
2	35.1	40.7	30.3	25.9	29.7	19.4
3	43.8	48.2	42.5	14.8	11.1	29
4						
Per Week						
1	3.5		6	11.1	3.7	12.9
2	3.5			7.4	22.2	
3	1.8	3.7	9.1	9.3	7.4	9.7
4	1.8				3.7	
Per Month						
1				1.9		3.2
2						3.2
3						
4						
Attitude Toward Frequency of Consumption	15-30 N=55 Per cent	Age Groups 31-45 N=28 Per cent		46-60 N=33 Per cent		
More often	36.3	25		15.2		
Same	47.3	60.7		81.8		
Less Often	16.4	14.3		3		

Table 19.--PERCENTAGE DISTRIBUTION OF SPANISH AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDE TOWARD FREQUENCY OF  
CONSUMPTION OF CHILE, BY AGE GROUPS, 1944.

Frequency of Consumption	typical consumption by age groups			individual consump- tion by age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=56	N=27	N=33	N=58	N=27	N=32
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None				22.4	25.9	18.8
Per Day						
1	35.7	37	18.2	10.3	22.2	18.8
2	32.1	59.3	60.7	10.3	18.6	15.5
3	7.2		6.	6.9	3.7	12.5
Per Week						
1	3.6			13.8	7.4	12.5
2	8.9	3.7	3	12.1	7.4	3.1
3	8.9		12.1	5.2	11.1	9.4
4	3.6			5.2	3.7	
Per Month						
1				8.6		6.3
2				5.2		3.1
Attitude Toward Frequency of Consumption	Age Groups					
	15-30	31-45	46-60			
	N=45	N=20	N=26			
	Per cent	Per cent	Per cent			
More often	11.1	5	7.7			
Same	80	80	92.3			
Less often	8.9	15	0.0			

and seven per cent of the youngest and the middle age groups would prefer to eat them less often, Table 20.

### Tamales

Tamales are a food that are generally eaten on special occasions and not included in the daily diet.

Very few people ate tamales as often as once a week. Some people ate them once or twice a month and the majority of the persons interviewed ate tamales from once a year to four times per year.

The use of tamales appears to be decreasing among the Spanish-speaking people of Fort Collins, due primarily to the lack of availability of the ingredients and also to the difficulty of, and the time consumed in, preparation. The majority of the people, though, seem to like tamales very much and would like to eat them more often.

As in the case of the other Spanish foods, the oldest age group ate tamales more often than the other two age groups, Table 21.

### Empanadas

Empanadas, like tamales, are eaten by most Spanish-speaking people only on special occasions or days of festivity. So far as the Fort Collins group is concerned there seems to be a decrease in the consumption of empanadas. About one-third of the youngest age group and one-tenth of the oldest age group stated that they never ate empanadas. The majority of the three age



Table 20.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF DRIED BEANS, BY AGE GROUPS, 1944

Frequency of Consumption	Typical consumption Age groups			Individual consumption Age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=56	N=27	N=32	N=57	N=28	N=30
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None					3.6	6.7
Per Day						
1	44.6	33.3	50	28.1	25	30
2	32.1	44.5	28.1	10.5	21.4	13.3
3	5.4	11.1	9.4		3.6	6.7
Per Week						
1	1.8			2.6	17.9	13.3
2		11.1	9.4	5.3	10.7	16.7
3	14.3		3.1	12.3		
4	1.8			1.7	7.1	3.3
Per Month						
1				8.8	7.1	3.3
2				1.7	3.6	6.7
Attitude Toward Frequency of Consumption	15-30 N=52 Per cent	Age Groups 31-45 N=26 Per cent		46-60 N=28 Per cent		
More often	9.6	3.8		7.1		
Same	82.7	88.5		92.9		
Less often	7.7	7.7				

Table 21.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF TAMALES, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption			Individual consumption		
	Age groups 15-30 N=53 Per cent	Age groups 31-45 N=25 Per cent	Age groups 46-60 N=32 Per cent	Age groups 15-30 N=57 Per cent	Age groups 31-45 N=26 Per cent	Age groups 46-60 N=31 Per cent
None				12.3	26.9	9.7
Per Day						
1	1.9			1.8		
Per Week						
1	7.5	4	3.1		7.7	3.2
2	1.9	12				
Per Month						
1	13.2	16	25	12.3	3.8	16.1
2	3.8	4	12.5	7.0		9.7
Per Year						
1	11.3	12	9.4	21.0	30.8	25.8
2	28.3	28	28.1	24.6	30.8	25.8
3	18.9	16	9.4	10.5		3.2
4	11.3	8	12.5	10.5		6.5
5	1.9					
Attitude Toward Frequency of Consumption	Age Groups					
	15-30 N=50 Per cent	31-45 N=20 Per cent	46-60 N=27 Per cent			
More often	74	50	74.1			
Same	26	45	25.9			
Less often		5				

groups, however, ate empanadas from one to four times per year and the same majority would prefer to eat them more often, Table 22.

### Atole

Atole, a gruel made of blue corn meal, has long been associated with the Spanish culture and has usually been considered a common food and part of the daily diet.

The data indicate, however, that among the Spanish-speaking people of Fort Collins atole is no longer considered a common food and is eaten quite rarely.

Sixty-eight per cent of the youngest age group, more than one-half of the middle age group and forty-two per cent of the oldest age group never ate atole and about twenty-five per cent of all groups ate atole from one to three times per year.

If one can assume that this food was once common among the group, one can see a change in the consumption of this food, and should the present tendency continue, this particular food may be dropped from the diet of these people, Table 23.

### Dry cereals

The eating of dry cereals, a food which may be called foreign to the Spanish culture, seems to have become a widely accepted practice among the people under study. About four-fifths of the youngest age group, 96 per cent of the middle age group and 84 per cent of the oldest age group ate dry cereals at least once a day,

Table 22.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF EMPANADAS, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption Age groups			Individual consumption Age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=54	N=26	N=32	N=57	N=28	N=30
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None	1.9			31.7		6.6
Per Week						
1	3.7	3.8	3.1	5.3	7.1	6.6
Per Month						
1	5.6		9.4	5.3	3.6	6.6
2	3.7	3.8	3.1	1.8		6.6
Per Year						
1	16.6	34.8	28.1	22.8	50	16.5
2	35.2	50	37.5	21.0	35.7	46.3
3	18.5	3.8	12.5	7.	3.6	6.6
4	7.3	3.8	6.3	5.3		3.2
5	3.7					
6	1.9					
7	1.9					
Attitude	Age Groups					
Toward	15-30	31-45	46-60			
Frequency of	N=40	N=26	N=28			
Consumption	Per cent	Per cent	Per cent			
More often	67.5	57.7	57.1			
Same	30.0	42.3	42.9			
Less often	2.5					

Table 23.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF ATOLE, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption by age groups			Individual consump- tion by age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=50	N=20	N=30	N=54	N=27	N=28
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None	14	5	16.7	68.5	59.3	42.8
Per Day						
1					3.7	
Per Week						
1	16	15	6.7	3.7		3.6
2	2	5			11.1	7.1
3	2	5				
Per Month						
1	6		3.3	7.3	3.7	14.3
2	4	5	3.3	3.7		
3	2					
Per Year						
1	20	40	30	5.6	11.1	14.3
2	24	15	26.7	5.6	11.1	17.9
3	10	10	13.3	3.7		
4				1.9		
<hr/>						
Attitude Toward Frequency of Consumption	15-30 N=17 Per cent	Age Groups 31-45 N=11 Per cent		46-60 N=18 Per cent		
More often	47.1	72.7		50		
Same	52.9	18.2		50		
Less often		9.1				

Table 24.

Bakery bread

The consumption of bakery bread is almost as popular as the consumption of tortillas. The data show that one-half of all three age groups ate bakery bread from one to three times per day.

The data tend to indicate that in the future the Spanish-speaking people may give up the eating of tortillas and adopt the use of either bakery bread or home-made bread, Table 25.

Leafy vegetables

Contrary to the reports of most studies concerning the diet of the Spanish-speaking people, this group reported that over forty per cent ate leafy vegetables once a day. The percentage is obviously higher than should be expected of a low-income group. Very few persons indicated that they did not eat leafy vegetables or that they seldom ate them. This may be explained in part by the fact that most of the homes visited had a small garden. A small garden, though, could not provide leafy vegetables for a long period of time.

Concerning the attitude toward the frequency of consumption of leafy vegetables, eighty per cent of the persons were satisfied with the present consumption and twenty per cent would prefer to eat them more often, Table 26.

Table 24.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF CEREALS, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption by age groups			Individual consump- tion by age groups		
	15-30 N=58 Per cent	31-45 N=25 Per cent	46-60 N=32 Per cent	15-30 N=58 Per cent	31-45 N=27 Per cent	46-60 N=31 Per cent
None				8.7	3.7	
Per Day						
1	82.8	84	96.9	79.3	96.3	83.9
2	1.7			1.7		
Per Week						
1		8	3.1	1.7		12.9
2	3.4					3.2
3	6.9	4		6.9		
4	5.2	4		1.7		
Attitude Toward Frequency of Consumption	Age Groups					
	15-30 N=52 Per cent	31-45 N=26 Per cent	46-60 N=31 Per cent			
More often	1.9					
Same	96.2		96.2		100	
Less often	1.9		3.8			

Table 25.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF BAKERY BREAD, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption age groups			Individual consumption age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=57	N=26	N=33	N=57	N=27	N=31
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None	1.8					6.5
Per Day						
1	31.5	46.3	45.5	36.8	44.4	48.4
2	15.8		6	12.3	25.9	3.2
3			3	12.3		3.2
Per Week						
1	12.3	3.8	6	14	11.1	16.1
2	14	11.5	15.2	7	7.4	9.7
3	15.8	38.1	15.2	7		12.9
4	5.3		9.1	8.8	7.4	
Per Month						
1	1.8					
2				1.8	3.8	
3	1.8					
Attitude Toward Frequency of Consumption	15-30 N=56 Per cent	Age Groups 31-45 N=26 Per cent		46-60 N=29 Per cent		
More often	3.6					
Same	85.7		96.2		86.2	
Less often	10.7		3.8		13.8	



Table 26.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF LEAFY VEGETABLES, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption age groups			Individual consumption age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=57	N=26	N=32	N=57	N=28	N=31
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None				1.8		3.2
Per Day						
1	29.8	30.8	37.5	47.4	46.4	41.9
2	8.8		3.1	3.5	3.6	
3						3.2
Per Week						
1	10.5	11.6	9.4	10.5	10.7	25.8
2	14.1	19.3	15.6	3.5	25	6.5
3	26.3	26.9	18.8	22.8	7.1	19.4
4	10.5	3.8	9.4	10.5	3.6	
Per Month						
1			3.1		3.6	
2		3.8	3.1			
3		3.8				
<hr/>						
Attitude Toward Frequency of Consumption	15-30 N=55 Per cent	Age Groups 31-45 N=27 Per cent		46-60 N=29 Per cent		
More often	18.2	11.1		27.6		
Same	81.8	88.9		72.4		

### Oranges

The consumption of oranges, a fruit that is relatively expensive and may be considered a luxury, was a common practice among the Spanish-speaking people of Fort Collins.

An average of 47 per cent ate oranges once a day and the remainder ate oranges from four times a week to once a month. Almost four-fifths were satisfied with the frequency of consumption of oranges and about one-fifth would prefer to eat oranges more often, Table 27.

### Tomatoes

The individual consumption of tomatoes differed from the typical consumption of tomatoes in that these people thought that Spanish-speaking people ate more tomatoes than they actually do. Even though this is true, the actual consumption of tomatoes is relatively high since over half of the people questioned ate tomatoes once per day. The reason for this high percentage in the consumption of this food was that the consumption was not limited to any particular type (i.e. fresh, canned, etc.).

About 85 per cent of these people indicated that they would prefer to eat more tomatoes, Table 28.

### Milk

Although milk has often been omitted from the diet of the Spanish-speaking people, this study reveals that about 75 per cent of the people drink milk once a day and about 17 per cent drink milk two or three times

Table 27.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF ORANGES, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption age groups			Individual consumption age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=55 Per cent	N=25 Per cent	N=32 Per cent	N=57 Per cent	N=28 Per cent	N=33 Per cent
None				3.4		3
Per Day						
1	45.5	28	50	50.9	46.4	45.5
2				1.8	3.6	
Per Week						
1	16.4	8	9.4	10.5	7.1	18.2
2	9.1	36	12.5	5.3	25	9.1
3	12.7	20	21.9	12.3	14.3	15.2
4	9.1	8	3.1	8.7		6.
Per Month						
1	1.8			5.3		
2	5.6		3.1	1.8	3.6	3
Attitude Toward Frequency of Consumption	Age groups					
	15-30			31-45		46-60
	N=55			N=28		N=33
	Per cent			Per cent		Per cent
More often	18.2			25		20.6
Same	81.8			75		79.4

Table 28.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF TOMATOES, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption age groups			Individual consumption age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=58	N=25	N=32	N=59	N=28	N=32
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None				1.7		3.1
Per Day						
1	48.3	64	56.2	39	64.2	50
2	1.7		6.3	3.3	3.6	3.1
Per Week						
1	13.8	4	3.1	8.5	10.7	9.4
2	13.8	20	3.1	15.3	10.7	6.3
3	10.3	8	25	20.3	3.6	28.1
4	6.9	4	6.3	8.5	3.6	
Per Month						
1	3.5			1.7		
2	1.7			1.7	3.6	
<hr/>						
Attitude Toward Frequency of Consumption	15-30 N=57 Per cent		Age Groups 31-45 N=28 Per cent		46-60 N=30 Per cent	
More often	19.3		14.3		10	
Same	80.7		85.7		90	

a day. The figures perhaps do not give a true picture of the consumption of milk since neither the quantity nor the type (fresh, canned, etc.) of milk drunk was indicated, Table 29.

#### Summary

In summarizing the food patterns of the Spanish-speaking people of Fort Collins in terms of the limitations of the study, one can say that the youngest age group was eating less Spanish foods and more Anglo foods than the other two age groups.

The data also showed that Spanish foods were being eaten less often than was expressed in the opinions about typical consumption of these foods. Some of these foods, such as atole, empanadas, tortillas and tamales seem to be enjoyed, but are not being made very often. This may be due to the difficulty in preparation.

Anglo foods were being used more frequently than the writer had assumed and in practically all cases more frequently than was expressed in the opinions about typical consumption. In only the consumption of two foods, cereals and bakery bread, was there an indication (by a very small minority) that they would prefer to eat these foods less often.

One may conclude that there have been some changes in the food patterns of the Spanish-speaking people of Fort Collins. The changes, however, are only indicative of the thinking of the people since quantities consumed were not actually measured.

Table 29.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THE TYPICAL CONSUMPTION, INDIVIDUAL  
CONSUMPTION, AND THE ATTITUDES TOWARD FREQUENCY OF  
CONSUMPTION OF MILK, BY AGE GROUPS, 1944.

Frequency of Consumption	Typical consumption age groups			Individual consumption age groups		
	15-30	31-45	46-60	15-30	31-45	46-60
	N=56	N=25	N=32	N=57	N=28	N=32
	Per cent	Per cent	Per cent	Per cent	Per cent	Per cent
None				5.3	3.6	
Per Day						
1	75	76	78.1	66.6	75	78.1
2	10.7	12	9.4	7	10.7	6.3
3	3.6	8	9.4	10.5	7.1	9.4
Per Week						
2	1.8		3.1			3.1
3	5.3			1.8	3.6	
4	3.6	4		7		
Per Month						
1				1.8		3.1
<hr/>						
Attitude	Age Groups					
Toward	15-30	31-45	46-60			
Frequency of	N=53	N=27	N=30			
Consumption	Per cent	Per cent	Per cent			
More often	15.1	11.1				
Same	84.9	88.9	100			

## Chapter VII

### FAMILY PATTERNS

Every culture group has certain attitudes and practices concerning the family which have developed to a point that they become peculiar to the group.

The writer studied family patterns that would tend to show a change or lack of change in attitudes and practices, that have definitely been identified with the Spanish culture.

The family patterns were broken down into three general categories, and these in turn were broken down into sub-categories. These categories were:

1. General family patterns
2. Attitude and practice regarding marriage
3. Attitude toward divorce

#### General Family Patterns

The size of the family, the role of the husband and of the wife, family control, parental control and guardianship were sub-categories chosen to represent general family patterns.

#### Size of the family

Since the majority of the Spanish-speaking families of Fort Collins are Catholic and since Catholics generally do not believe or practice artificial birth

control, a general question was asked concerning attitudes on limiting the size of the family. The question revealed that only one-fourth of the youngest age group, one-fourth of the middle age group, and more than one-half of the oldest age group thought that a husband and wife should never limit the number of children they are to have. The percentage of those who thought that the size of the family should be limited under certain conditions were: 35 per cent of the youngest age group, 42 per cent of the middle age group, and 24 per cent of the oldest age group. A rather large minority, 40 per cent, 33 per cent, and 21 per cent of the three age groups, respectively, felt that a husband and wife should always limit the number of children they are to have, Table 30. This need not mean that the groups believe in, or practice, artificial birth control, since that question was not asked specifically.

#### Role of the husband and wife

Within the Spanish-speaking culture the role of the man and the role of the woman have always been sharply defined. The role of the man has usually been one of authority in most matters concerned with the management of the family. The woman's role has been of a secondary nature, confined to the home and housework with very few social contacts outside the home.

Four questions were devised to test whether or not the above still held true insofar as attitudes were concerned. It was found that over 80 per cent of the



people questioned felt that a wife should always help her husband manage family affairs, Table 31. Twenty-two per cent of the youngest age group, 53 per cent of the middle age group, and 84 per cent of the oldest age groups thought that a husband should have full authority on all family matters, Table 32. The majority of the three age groups thought that a woman should belong to social clubs, Table 33, and 54 per cent, 78 per cent, and 81 per cent of the three age groups, respectively, thought that a woman should not work outside the home, Table 34.

#### Family and Parental Control

There has been some change in the thinking of the people as concerns parental and family control, but it was noticeable mostly in the youngest age group, due perhaps to more education and a more extensive contact with the English-speaking group. Between 70 and 75 per cent of the youngest age group and about 94 per cent of the middle and oldest age groups think that: (1) girls should always obey their older brothers; (2) children should obey their parents as long as they remain in the household whether they are married or not; and (3) children should contribute to the support of their parents in old age. The differences between the age groups can be clearly seen in Tables 35, 36, and 37.

#### Guardianship

A very definite change is taking place among all three age groups in the role that godparents should play in regard to the training and care of godchildren. The

Table 30.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDES TOWARD LIMITING THE NUMBER  
OF CHILDREN A FAMILY SHOULD HAVE, BY AGE GROUPS, 1944.

Should limit No. of children	<u>Distribution by Age Groups</u>		
	15-30 N=55	31-45 N=27	46-60 N=33
	Per cent	Per cent	Per cent
Always	40	33.3	31.2
Most Time	14.5	22.2	9.1
Half Time	7.3	7.5	
Some Time	12.7	11.1	15.2
Never	25.5	25.9	54.5
Total	100.0	100.0	100.0

Table 31.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD THE WIFE'S ROLE IN  
HELPING TO MANAGE FAMILY AFFAIRS, BY AGE GROUPS, 1944.

Wife should help manage family	<u>Distribution by Age Groups</u>		
	15-30 N=59	31-45 N=28	46-60 N=33
	Per cent	Per cent	Per cent
Always	79.6	92.9	81.8
Most Time	10.2	7.1	9.2
Half Time	5.1		6
Some Time	3.4		3
Never	1.7		
Total	100.0	100.0	100.0

Table 32.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD THE AUTHORITY OF THE HUSBAND IN ALL FAMILY MATTERS, BY AGE GROUPS, 1944.

Authority of husband in family matters	<u>Distribution by Age Groups</u>		
	15-30 N=59	31-45 N=28	46-60 N=32
	Per cent	Per cent	Per cent
Always	22.1	53.6	84.3
Most Time	17	17.8	6.3
Half Time	5.1	10.7	
Some Time	11.8	3.6	3.1
Never	44	14.3	6.3
Total	100.0	100.0	100.0

Table 33.--PER CENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD WOMEN BELONGING TO SOCIAL CLUBS, BY AGE GROUPS, 1944.

Women might belong to social clubs	<u>Distribution by Age Groups</u>		
	15-30 N=57	31-45 N=28	46-60 N=33
	Per cent	Per cent	Per cent
Always	26.3	21.4	45.5
Most Time	12.3	17.9	9.1
Half Time	8.8	10.7	12.1
Some Time	40.3	32.1	21.2
Never	12.3	17.9	12.1
Total	100.0	100.0	100.0

**Table 34.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD MARRIED WOMEN WORKING  
IF THEY DON'T HAVE TO CONTRIBUTE TO THE SUPPORT OF THE  
FAMILY, BY AGE GROUPS, 1944.**

Married women might work	<u>Distribution by Age Groups</u>		
	15-30	31-45	46-60
	N=59	N=28	N=32
	Per cent	Per cent	Per cent
Always	1.7	7.1	
Most Time	3.4		3.1
Half Time	6.8	7.1	9.3
Some Time	33.9	7.1	6.3
Never	54.2	78.7	81.3
Total	100.0	100.0	100.0

**Table 35.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD OBEDIENCE OF GIRLS TO  
OLDER BROTHERS, BY AGE GROUPS, 1944.**

Girls should obey older brothers	<u>Distribution by Age Groups</u>		
	15-30	31-45	46-60
	N=59	N=28	N=33
	Per cent	Per cent	Per cent
Always	62.7	92.8	94
Most Time	13.5	3.6	3
Half Time	6.8	3.6	3
Some Time	15.3		
Never	1.7		
Total	100.0	100.0	100.0

**Table 36.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD CHILDREN'S OBEDIENCE  
TO PARENTS WHILE THEY REMAIN IN THE HOUSEHOLD, WHETHER  
MARRIED OR NOT, BY AGE GROUPS, 1944.**

Children should obey parents	Distribution by Age Groups		
	15-30 N=59	31-45 N=28	46-60 N=33
	Per cent	Per cent	Per cent
Always	81.3	96.4	97
Most Time	10.2	3.6	
Half Time	3.4		3
Some Time	3.4		
Never	1.7		
Total	100.0	100.0	100.0

**Table 37.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD SUPPORT OF PARENTS IN  
OLD AGE, BY AGE GROUPS, 1944.**

Should support parents	Distribution by Age Groups		
	15-30 N=59	31-45 N=28	46-60 N=33
	Per cent	Per cent	Per cent
Always	74.5	85.7	94
Most Time	10.2	3.6	3
Half Time	5.1	7.1	3
Some Time	8.5	3.6	
Never	1.7		
Total	100.0	100.0	100.0

majority of the youngest age group did not think that the godparents should always help in the religious and moral training of their godchildren, nor did the majority of this group think that godparents should always care for godchildren in the event that their parents should die. The majority of the other two groups thought that the above responsibilities belong to the godparent, but changes in thinking were also taking place within these two groups, Tables 38 and 39.

#### Attitude and Practices Regarding Marriage

Within the culture of the Spanish-speaking people, as is true of most culture groups, the customs and ceremonies relating to marriage are those which are most rigidly adhered to, and also those which are the most formal and the most beautiful.

In general one can say that the ceremony regarding marriage is divided into six parts. The pedimiento is the first part wherein the groom and his father formally present themselves to the bride-to-be's parents to ask for her hand in marriage. This step is followed by the emprenda or prendorio, at which time the girl's parents announce their acceptance of the first request and usually set the date for the marriage. The third step is the religious ceremony which is followed by a small fiesta, which may last from one day to a week. It is customary to give a dance on the night following the religious ceremony and at the dance the entrega usually takes place. Entrega literally means to give up or to deliver. It is

Table 38.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD THE RELIGIOUS AND MORAL TRAINING GODPARENTS SHOULD GIVE GODCHILDREN, BY AGE GROUPS, 1944.

Godparents should train godchildren	Distribution by Age Groups		
	15-30 N=56	31-45 N=28	46-60 N=31
	Per cent	Per cent	Per cent
Always	37.5	67.9	80.7
Most Time	12.5	14.2	3.2
Half Time	5.4	3.6	
Some Time	32.1	10.7	6.3
Never	17.5	3.6	9.8
Total	100.0	100.0	100.0

Table 39.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD WHETHER OR NOT GODPARENTS SHOULD CARE FOR GODCHILDREN IN CASE OF THEIR PARENTS' DEATH, BY AGE GROUPS, 1944.

Godparents should care for godchildren	Distribution by Age Groups		
	15-30 N=56	31-45 N=28	46-60 N=31
	Per cent	Per cent	Per cent
Always	32.2	57.2	83.8
Most Time	8.9	10.7	6.5
Half Time	7.1	7.1	
Some Time	25	21.4	3.2
Never	26.8	3.6	6.5
Total	100.0	100.0	100.0

at this time that the sponsors or witnesses deliver the bride and groom to their parents as man and wife and also the bride's parents deliver the bride to the groom as his wife. There are various variations to the ceremony but in general it is performed as presented above. The time involved for these six parts of the marriage ceremony is from one to six months.

The questions for married people were these:

1. How many of the above processes did you have in your ceremony?

2. If you didn't have them all would you have liked to have had them?

3. How many of the above processes would you like your children to have when they get married?

The questions for single persons were these:

1. How many of the above processes would you like to have in your wedding ceremony?

2. How many of the above processes would you like your children to have when they get married?

Included also in the study of the marriage ceremony were some Anglo customs, such as honeymoon, reception, and trousseau tea. These were included to try to determine whether the interviewee preferred some of the Anglo customs instead of, or in addition to, the Spanish customs.

Regarding the youngest age group, the majority of those who have been married did not have all of the Spanish ceremony nor the parts of the English marriage



ceremony that were mentioned. With the exception of the religious ceremony and the honeymoon, the majority would not have liked to have had the ceremonies mentioned. The majority, however, would like their children to have the full Spanish ceremony and the three Anglo customs mentioned, Table 40.

The majority of those in the middle age group who have been married had the following parts of the Spanish ceremony in their marriage: the religious ceremony, the feast, the dance, and the entriega, but not the pedimiento nor the emprenda. Very few would have liked to have had the pedimiento and the emprenda, but the majority would like their children to have all of the Spanish customs together with the honeymoon and reception of the Anglo customs, but not the trousseau tea, Table 41.

Concerning the single persons in the youngest age group, the majority would like to have and would want their children to have all of the Spanish ceremony together with the Anglo customs mentioned. The same is true of the single persons in the oldest age group with the exception that this group would not want to have nor would they want their children to have the Anglo customs, Table 43.

The last question asked on attitudes and practices regarding marriage concerned itself with approval or disapproval of mixed marriages. Mixed marriages are here defined as those marriages between the English-speaking and Spanish-speaking persons. The majority of

Table 40.--PERCENTAGE DISTRIBUTION OF MARRIED SPANISH-AMERICANS OF THE YOUNGEST AGE GROUP ACCORDING TO THEIR ATTITUDES AND PRACTICE REGARDING MARRIAGE, 1944.

Marriage Practices	Had		Would like to have had		Want children to have	
	Yes	No	Yes	No	Yes	No
	N=26 Per cent		N=19 Per cent		N=26 Per cent	
Pedimiento	26.9	73.1	26.3	73.7	60	40
Emprenda	19.2	80.8	26.3	73.7	65.4	34.6
Religious Ceremony	65.4	34.6	69.2	30.8	96.2	3.8
Feast	34.6	65.4	31.6	68.4	65.4	34.6
Dance	26.9	73.1	26.3	73.7	53.8	46.2
Entriega	30.8	69.2	22.2	77.8	57.7	42.3
Honeymoon	36	64	52.9	47.1	88.5	11.5
Reception	7.7	92.3	31.6	68.4	57.7	42.3
Trousseau Tea	11.5	88.5	26.3	73.7	46.2	53.8

Table 41.--PERCENTAGE DISTRIBUTION OF MARRIED SPANISH-AMERICANS OF THE MIDDLE AGE GROUP ACCORDING TO THEIR ATTITUDE AND PRACTICE REGARDING MARRIAGE, 1944.

Marriage Practices	Had		Would like to have had		Want children to have	
	Yes	No	Yes	No	Yes	No
	N=28 Per cent		N=17 Per cent		N=26 Per cent	
Pedimiento	42.9	57.1	31.3	68.7	80.8	19.2
Emprenda	35.7	64.3	41.2	58.8	80.8	19.2
Religious Ceremony	96.4	3.6	100		92.3	7.7
Feast	64.3	35.7	58.3	41.7	88.5	11.5
Dance	53.6	46.4	64.3	35.7	80.8	19.2
Entriega	57.1	42.9	64.3	35.7	88.5	11.5
Honeymoon	21.4	78.6	44.4	55.6	64	36
Reception	35.7	64.3	26.7	73.3	56	44
Trousseau Tea	7.1	92.9	30	70	44	56

Table 42.--PERCENTAGE DISTRIBUTION OF MARRIED SPANISH-AMERICANS OF THE OLDEST AGE GROUP ACCORDING TO THEIR ATTITUDE AND PRACTICE REGARDING MARRIAGE, 1944.

Marriage Practices	Had		Would like to have had		Want children to have	
	Yes	No	Yes	No	Yes	No
	N=32 Per cent		N=9 Per cent		N=31 Per cent	
Pedimiento	71.9	28.1	62.5	37.5	77.4	22.6
Emprenda	68.8	31.2	66.7	33.3	80.6	19.4
Religious Ceremony	100		100		96.8	3.2
Feast	78.1	21.9	62.5	37.5	83.9	16.1
Dance	61.3	38.7	55.6	44.4	74.2	25.8
Entriega	68.8	31.2	55.6	44.4	78.1	21.9
Honeymoon	21.9	78.1	22.2	77.8	23.3	76.7
Reception	6.3	93.7		100	13.8	86.2
Trousseau Tea	3.2	96.8		100	9.4	90.6

Table 43.--PERCENTAGE DISTRIBUTION OF SINGLE SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE AND PRACTICE REGARDING MARRIAGE, BY AGE GROUPS, 1944. 1/

Marriage Practices	Distribution by Age Group 15-30			
	Would like to have		Can't children to have	
	Yes	No	Yes	No
	N=28			
	Per cent		Per cent	
Pedimiento	64.5	35.5	60.7	39.3
Emprenda	61.3	38.7	55.6	44.4
Religious Ceremony	93.5	6.5	96.4	3.6
Feast	65.6	34.4	72.4	27.6
Dance	50	50	59.2	40.8
Entriega	48.3	51.7	50	50
Honeymoon	31.8	68.2	82.1	17.9
Reception	64.5	35.5	60	40
Trousseau Tea	62.5	37.5	57.7	42.3

1/ All the persons questioned within the middle age group were married and their responses do not appear on this table. Only one person from the oldest age group was not married, therefore the oldest age group was also omitted from this table.

all three age groups (58 per cent, 63 per cent and 71 per cent, respectively) did not approve of mixed marriages, Table 44.

#### Attitude toward Divorce

Although the majority of the Spanish-speaking people are Catholic and although the Catholic church does not sanction divorce, but will, in rare cases, permit separation but not remarriage, there is still a very definite increase in the divorce rate in the United States and the writer wanted to know if similar attitudes were present among the Spanish-speaking people of Fort Collins.

The writer chose four causes for divorce; two of them being serious causes and two of them being not much more than excuses. Four possible answers were also chosen. Two of them being the extremes and two being in between.

It is significant to note that there is a minority in all three age groups that would apparently sanction divorce for all the causes presented. There is a large minority that would not permit divorce or separation at all. The majority of the people questioned would permit separation only, Tables 45, 46, and 47.

Table 44.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD MIXED (ANGLO-SPANISH) MARRIAGES, BY AGE GROUPS, 1944.

Attitude	Distribution by Age Groups		
	15-30	31-45	46-60
	N=55	N=27	N=31
	Per cent	Per cent	Per cent
For	41.8	37	29
Against	58.2	63	71

Table 45.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE YOUNGEST AGE GROUP ACCORDING TO THEIR ATTITUDE TOWARD DIVORCE FOR SPECIFIC CAUSES, 1944.

Causes for divorce	Divorce by all means	Divorce no re-marriage	Absolutely		Total
			Separation only	no divorce or separation	
			N=56		
	Per cent	Per cent	Per cent	Per cent	Per cent
Infidelity	33.9	14.3	25	26.8	100
Mental Cruelty	25	8.9	41.1	25	100
Wife-Beating	38.6	22.8	29.8	8.8	100
Insanity	14	1.8	42.1	42.1	100

Table 46.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE MIDDLE AGE GROUP ACCORDING TO THEIR ATTITUDES TOWARD DIVORCE FOR SPECIFIC CAUSES, 1944.

Causes for divorce	Divorce by all means	Divorce no re- marriage	Separation only N=27	Absolutely no divorce or separation	Total
	Per cent	Per cent	Per cent	Per cent	Per cent
Infidelity	29.5	33.3	29.6	7.4	100
Mental Cruelty	14.8	7.4	70.4	7.4	100
Wife- Beating	18.5	25.9	48.2	7.4	100
Insanity	11.1	3.7	66.7	18.5	100

Table 47.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS OF THE OLDEST AGE GROUP ACCORDING TO THEIR ATTITUDE TOWARD DIVORCE FOR SPECIFIC CAUSES, 1944.

Causes for divorce	Divorce by all means	Divorce no re- marriage	Separation only N=30	Absolutely no divorce or separation	Total
	Per cent	Per cent	Per cent	Per cent	Per cent
Infidelity	6.7	23.3	50	20	100
Mental Cruelty	3.3	6.7	66.7	23.3	100
Wife- Beating	3.3	16.7	80		100
Insanity	3.3		56.7	40	100



Summary

In summarizing one can say that the Spanish-speaking people of Fort Collins are showing definite tendencies toward acculturation in the family area, as evidenced by the following facts:

1. Many of the people questioned felt that the number of children a couple is to have should be limited.
2. The majority felt that a wife should help manage family affairs.
3. A large minority felt that the husband should not always be the full authority on all matters.
4. A large minority thought that a woman should belong to social clubs.
5. A small minority thought that a married woman might work even though she did not have to contribute to the support of the family.
6. A large number felt that godparents should not always help in the religious and moral training of their godchildren.
7. Many thought that godparents should not necessarily assume the responsibility of godchildren in case of their parents death.
8. The majority of the youngest and of the middle age group did not have and would not have liked to have had the full Spanish marriage ceremony.
9. A large percentage of the youngest age group and of the middle age group, and a few among the oldest age group approved of divorce under specific conditions.

The above mentioned tendency toward acculturation is much more evident within the youngest age group than among the middle age group; and is hardly noticeable among the oldest age group.

## Chapter VIII

### MYTHOLOGY AND SCIENTIFIC KNOWLEDGE

The chapter on mythology and scientific knowledge has been divided into four parts which include mythology, education, medicine and health and personal hygiene. It will be noted that of the four parts only education and three of four questions in the medicine and health part touch on scientific knowledge and the rest of the chapter is devoted to myths and superstitions which are found in the Spanish culture.

#### Mythology

Of the various myths and superstitions that are present in the Spanish culture only four were chosen to try to determine the beliefs in myths and superstitions among the group. These four myths were chosen on the basis, in the opinion of the writer, of being the most widely known.

A significant minority (one-fourth) of the middle and oldest age groups did believe that witches exist. The majority of all three age groups, though, did not believe in witches.

Another widely known myth is the belief in "ojo" or evil eye. The majority of the youngest age group and

of the oldest age group did not believe in "ojo"; while the majority of the middle age group did believe in "ojo".

A third myth that is believed by many Spanish-Americans is that if a pregnant woman is frightened, her child will be marked in some way. One-half of the youngest age group did not believe that fright would mark a pregnant woman's child, while the majority of the other two age groups believed that it would.

A strong belief among Spanish-Americans is that an intense or strong dislike for someone by a pregnant woman will mark her child to such an extent that her child has a tendency to look like the particular person that is disliked. Among the Spanish-Americans of Fort Collins, the majority of the middle age group believed this while only 21 per cent of the youngest age group and 47 per cent of the oldest age group believed this myth, Table 48.

#### Medicine and health

Dating back to the early advent of the Spanish-speaking people to the new world, and perhaps influenced by the Indian culture that they met and mixed with, has been the use of herbs and use of the services of a medico or curandero in case of illness. These two customs have remained in the culture side by side with the modern medicines, hospitals and doctors. From observation one can say that many Spanish-Americans have feared doctors and hospitals and have relied on the services of the medico and the use of herbs. The medico or medica is not

a licensed person, but merely an individual who delivers babies and gives advice about the use of herbs.

One cannot be surprised at the use of remedies, herbs and medicos if one but stops to consider the group's cultural isolation in the past, its philosophy of life, its economic background and the expense of present day medical care.

The writer wanted to find out the extent to which prayer, herbs and the medico were used, and he also wanted to compare the use of the above mentioned facilities with the use of medicines, doctor's services, and hospitals. The following list of behavior patterns was placed in the schedule; prayer, use of herbs, use of medicines, call the medico, call the doctor, go to the hospital and call the priest. With this list was a group of illnesses ranging from a common cold to the deathbed. The interviewee was then asked what he would do if he had the mentioned illnesses, and assuming that he could follow any of the above mentioned behavior patterns.

The data showed that the majority of the people would either use medicine or call the doctor when sick, in preference to herbs and the medico. The majority, too, would pray under most circumstances and call the priest under serious circumstances, Tables 49 to 53.

The majority of all three age groups thought that they would allow themselves to be vaccinated against disease and that in general they would not visit

Table 48.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BELIEF OF SELECTED MYTHS, BY AGE  
GROUPS, 1944.

Myths	Distribution by age groups					
	15-30		31-45		46-60	
	N=56		N=28		N=33	
	Yes Per cent	No Per cent	Yes Per cent	No Per cent	Yes Per cent	No Per cent
Witches	6.9	93.1	25.	75.	27.3	72.7
"Ojo"	29.3	70.7	57.1	42.9	43.8	56.2
Fright marks child	46.4	53.6	53.6	46.4	66.7	33.3
Dislike marks child	20.7	79.3	53.8	46.2	46.9	53.1

Table 49.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BEHAVIOR PATTERNS IF THEY HAD A  
COMMON COLD, BY AGE GROUPS, 1944.

Behavior patterns	Distribution by age groups <sup>1/</sup>		
	15-30	31-45	46-60
	N =59	N=28	N=33
	Per cent	Per cent	Per cent
Pray	17	28.6	63.6
Use herbs	8.5	28.6	54.5
Use medicine	84.8	71.4	33.3
Call medico			
Call Doctor	5.1	10.7	15.2
Go to hospital			
Call priest			3

<sup>1/</sup> Percentages do not total 100 because one individual could give from 1 to 7 answers to the same question. This will hold true from Table 49 to Table 53 inclusive.

Table 50.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BEHAVIOR PATTERNS IF THEY HAD  
MEASLES, BY AGE GROUPS, 1944.

Behavior patterns	Distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
Pray	15.3	42.9	63.6
Use herbs	3.4	17.9	42.4
Use medicine	23.8	17.9	12.1
Call Medico			
Call Doctor	74.6	75.	60.6
Go to hospital		3.6	6
Call priest			9.1

Table 51.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BEHAVIOR PATTERNS IF THEY HAD  
APPENDICITIS, BY AGE GROUPS, 1944.

Behavior patterns	Distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
Pray	40.7	46.4	69.7
Use herbs	3.4		
Use medicine	5.1	3.6	12.1
Call Medico	1.7		3.
Call Doctor	89.1	96.4	87.9
Go to hospital	86.5	92.9	84.8
Call priest	37.3	67.9	69.7

Table 52.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BEHAVIOR PATTERNS IF THEY WERE  
GOING TO HAVE A BABY, BY AGE GROUPS, 1944.

Behavior patterns	Distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
Pray	33.9	37.9	33.3
Use herbs	1.7		3.
Use medicine	1.7	3.6	6.
Call medico			
Call Doctor	66.1	50.	51.5
Go to hospital	52.5	46.4	39.4
Call priest	20.4	28.6	33.3

Table 53.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR BEHAVIOR PATTERNS IF THEY WERE SO  
SICK THEY THOUGHT THEY WERE GOING TO DIE, BY AGE  
GROUPS, 1944.

Behavior patterns	Distribution by age groups		
	15-30	31-45	46-60
	N=59 Per cent	N=28 Per cent	N=33 Per cent
Pray	50.8	53.6	63.6
Use herbs	1.7		
Use medicine	3.4	21.4	
Call medico	1.7		
Call Doctor	49.1	50.	18.2
Go to hospital	23.8	35.7	9.1
Call priest	78	85.7	78.8



quarantined friends. The percentages were somewhat higher among the youngest age group and lower among the oldest age group, Table 54.

### Personal hygiene

In Fort Collins many people, particularly the English-speaking, have expressed the thought that most "Mexicans" are dirty and that they have little regard for their personal hygiene or their personal appearance. The writer has observed that the above sentiments have been expressed in almost every community in the Southwest with which he is acquainted.

Should one take into consideration the houses in which these people live, the type of work that they do, the forces that keep them at the jobs, and their educational, social and economic opportunities, one might be able to understand their personal habits and appearance.

Knowing that the above mentioned attitudes concerning the Spanish-speaking people are true in a general way, the writer included a section in the schedule concerning attitudes toward personal hygiene. This section included questions dealing with the cleaning of fingernails once a day, brushing the teeth twice daily, bathing, changing underwear, and wearing clean clothes.

The majority of the people questioned thought that habits of personal hygiene were important; some thought that they were very important, and only a few thought that they were not important, Table 55. The

Table 54.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
 ACCORDING TO THEIR BELIEF IN PERSONAL VACCINATION  
 AND VISITING QUARANTINED FRIENDS, BY AGE GROUPS, 1944.

Belief in	Distribution by age groups					
	15-30		31-45		46-60	
	N=59		N=28		N=33	
	Yes	No	Yes	No	Yes	No
	Per cent		Per cent		Per cent	
Personal vaccination	93.2	6.8	96.4	3.6	90.9	9.1
Visiting quarantined friends	14.	86.	28.6	71.4	45.5	54.5

Table 55.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS ACCORDING TO THEIR ATTITUDE TOWARD CERTAIN HABITS OF PERSONAL HYGIENE, BY AGE GROUPS, 1944.

Personal Hygiene Habits	Distribution by age groups								
	Very Important Per cent	N=59 15-30 Important Per cent	Not Important Per cent	Very Imp. Per cent	N=28 31-45 Imp. Per cent	Not Imp. Per cent	Very Imp. Per cent	N=33 46-60 Imp. Per cent	Not Imp. Per cent
Cleaning fingernails daily	32.2	59.3	8.5	42.9	57.1	--	33.3	60.7	6.
Brush teeth twice daily	52.5	44.	3.5	32.1	67.9	--	39.4	57.6	3
Bathe daily	33.9	54.2	11.9	28.6	71.4	--	36.4	63.6	--
Change underwear 3 times weekly	46.5	48.3	5.2	39.3	60.7	--	27.3	69.7	3
Wear clean clothes	18.7	71.2	10.1	28.6	64.3	7.1	21.2	78.8	--
Wear best clothes	41.4	48.3	10.3	39.3	39.3	21.4	30.3	63.6	6

above answers do not indicate that the particular things are done, but show merely an expression of attitude.

### Education

Most of the studies dealing with the education of the Spanish-speaking people have come to the conclusion that these people are farther behind most cultural groups in educational achievement. Several reasons may be advanced for the lack of formal education among the group as a whole. Namely:

1. Little need for formal education until recent years.
2. Lack of educational opportunities.
3. Inadequate educational facilities, including physical facilities, teachers, etc.
4. Economic and occupational handicaps, particularly among seasonal laborers.
5. Language and cultural obstacles.

The educational level of the Fort Collins group is relatively low yet consistent in comparison with other Spanish-speaking groups in the Southwest.

Assuming that there are reasons, beyond the individual's control, for this low educational level, the writer asked an expression of opinion concerning the grade level that should be reached before leaving school and also at what age the child should leave school if all conditions remained favorable.

Over two-thirds of the people thought that at least the high school level should be reached before boys and girls should quit school and between 18 and 33 per cent thought that they should go to college. The people tend to be conscious of their lack of education and would like their young people to have more education, Table 56.

#### Summary

Although some of the people, particularly the youngest age group, do not believe in the myths that were presented, it would be very difficult to support the statement that acculturation is taking place in this area from the data presented. One can say, however, that there is a definite tendency in not accepting many of the myths and superstitions that have been identified with the Spanish-speaking culture.

In the field of medicine and health, it is obvious that the services of the doctors and the hospitals and medicines are used more often than the services of the medico and herb preparations.

Concerning personal hygiene, cleanliness and personal appearance, most of the people seemed to be aware of their importance.

A definite tendency is noticeable with regard to educational needs and if one can assume that the proper opportunities would be available, the educational level of the group would probably be raised considerably.

Table 56.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD THE GRADE LEVEL  
THAT BOYS AND GIRLS SHOULD REACH BEFORE LEAVING  
SCHOOL, BY AGE GROUPS, 1944.

Grade level that boys and girls should reach before leaving school.	Distribution by age groups					
	15-30		31-45		46-60	
	N=59		N=28		N=33	
	Boys	Girls	Boys	Girls	Boys	Girls
	Per cent		Per cent		Per cent	
1-4	--	--	--	--	--	--
5-8	1.7	1.7			6	6.2
9-12	66.1	79.7	75	81.5	60.7	68.8
13-16	32.2	18.6	25	18.5	33.3	25.

Table 57.--PERCENTAGE DISTRIBUTION OF SPANISH-AMERICANS  
ACCORDING TO THEIR ATTITUDE TOWARD THE AGE LEVEL  
AT WHICH BOYS AND GIRLS SHOULD LEAVE SCHOOL, BY AGE  
GROUPS, 1944.

Age level at which boys and girls should leave school	Distribution by age groups					
	15-30		31-45		46-60	
	N=59		N=28		N=33	
	Boys	Girls	Boys	Girls	Boys	Girls
	Per cent		Per cent		Per cent	
6-10	--	--	--	--	--	--
11-15	1.7	1.7				3
16-20	62.7	81.3	67.9	78.6	75	75.8
21-25	35.6	17	32.1	21.4	25	21.2

## Chapter IX

### SUMMARY AND IMPLICATIONS

In attempting to show a deviation from the culture pattern, this study can summarize that there are some very noticeable changes taking place, among the Spanish-Americans of Fort Collins, in the four culture areas studied.

#### Language and acculturation

Many of the Spanish-Americans were speaking English instead of Spanish in the various situations sampled. The people in the oldest age group seemed to adopt English somewhat reluctantly. The middle age group used English more often than the oldest age group and the youngest age group used more English than either of the other two age groups.

The use of English was more apparent in the functional situations of personal relationships, recreational activities, business transactions, reading and writing. A higher percentage of Spanish was used in the home, at work and in formal organization. Spanish was seemingly used in the above situations not because of preference, but because of necessity. Particularly was this true when some of the persons in the younger age groups conversed with older persons in the home, at work

and in formal organization. They must use Spanish if the older persons do not understand English.

#### Food patterns and acculturation.

The data indicated that many Spanish foods such as atole, tamales, empanadas and, to a lesser degree, tortillas, seemed to be omitted from the diet of the Spanish-speaking people. The lack of availability of the ingredients, and the time consumed in preparation were the reasons advanced for the omission of these foods from the diet.

The acceptance of Anglo foods (dry cereals, bakery bread, leafy vegetables, oranges, tomatoes and milk) was quite apparent.

The tendency toward rejection of Spanish food and the acceptance of Anglo foods was more apparent among the youngest age group.

#### Family patterns and acculturation

A liberal attitude toward the rejection of traditional family patterns, the rejection of the Spanish marriage customs and the acceptance of divorce under certain conditions, by a small minority, was evident in the main, among the youngest and the middle age group, but not noticeable among the oldest age group.

#### Mythology and scientific knowledge

Some change was apparent in the belief in myths and superstitions among the youngest age group. Not much change was evident among the other two age groups.



One can notice a very definite change in the attitude toward the use of medicines, and toward the acceptance of the services of the doctors and hospitals. This attitude was evident among all three age groups.

Concerning personal hygiene, all three age groups were aware of the importance of personal cleanliness and wearing clean clothes. This is important in acculturation because many Anglos have stated that the reason they did not like the Spanish-speaking people is because they are not always clean.

The majority of all three age groups seemed to be concerned about the educational backwardness of the Spanish-speaking people. The majority of the people wanted their youths to complete at least the high school level and a large minority wanted their youths to attend college.

The tendency toward acculturation in the four areas sampled was, in general, more apparent among the youngest age group than among the middle age group. At times it was evident among the oldest age group, but to a lesser extent.

Since the youngest age group and the middle age group had the highest incomes, the most education, and the greatest amount of social participation, one may assume that there is a general relationship between acculturation and income, amount of education and amount of social participation.

Implications

Income is of primary importance in influencing changes in the realm of material culture. But income, too, would be important in general acculturation. If the incomes were higher, the standard of living could be raised, their food could be a better quality and include greater variety. Income would influence personal hygiene, cleanliness, methods of dress and social participation. Social status could be improved as could medical care and education with an higher income. Certainly if the majority of the people were not dependent on the income derived from their children's work, the children could attend school more regularly and for longer periods of time. Income, then, can be considered of great importance in acculturation.

The educational level of these people is relatively low. The attitude of the group toward education, though, is not as backward as some might suppose. It is true that not many Spanish-Americans complete high school or college, but it is also true that it is with great difficulty that an individual can stay in school, particularly when group discrimination is dominant while in school, and there is pressure at home for help for the support of the family.

Many an individual becomes discouraged at the failure of his teachers and fellow students to understand him linguistically and culturally. By the same

token many an Anglo cannot understand why Spanish-Americans cannot make the transition from the Spanish culture to the dominant culture.

Many times positions are not open to Spanish-Americans after they have become educated or trained. The writer has known of several individuals who, having been educated and trained, would not be accepted for positions in their particular fields, primarily because they were Spanish-Americans. Education can be a very important factor in acculturation when the Spanish-speaking people become educated. But the opportunities for education must be present and the opportunities for employment, after one has received training and education, must also be present.

## A P P E N D I X

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## Appendix A.--THE SAMPLING TECHNIQUE

## THE SAMPLING TECHNIQUE

The total number of Spanish-American families in Fort Collins was 165 in 1944. In order to determine the age and sex composition of these families, 27 families were interviewed to sample their composition. From the composition of these 27 families, the composition of the total population was estimated.

In the analysis of acculturation, it was thought that the classifications of sex and age might be important, so a sample was chosen to be representative of the age and sex groups of the total population. The estimated total population, between 15 and 60 years of age, was 595. A twenty per cent sample, then, was 119, Table 58.

It was also decided to make the sample according to geographical distribution of the age and sex groups, so the addresses of all Spanish-Americans were obtained and listed according to their location. Each address was then given a number and the numbers were placed in a hat; a disinterested person was then asked to draw a certain amount of the numbers from the hat.

In order to make the sample more representative, the numbers were picked from the hat according to location.

For example: suppose that the total population or number of addresses was 100; suppose then that ten of these addresses were located on Locust street; following a twenty per cent sampling procedure, the total number of addresses on Locust street, ten, were placed in a hat and twenty per cent, two, of the addresses were drawn out. This procedure gave a good geographical distribution and avoided concentration of addresses in any particular area.



Table 58.--THE TWENTY PER CENT SAMPLE TAKEN FROM THE  
ESTIMATED TOTAL POPULATION.

Sex and age groups	Estimated total population 100 Per cent	Selected sample 20 Per cent
Males		
15-30	98	20
31-45	58	12
46-60	81	16
Females		
15-30	196	39
31-45	75	15
46-60	87	17
Total	595	119

Appendix B.--THE SCHEDULE

THE ACCULTURATION OF THE SPANISH-SPEAKING PEOPLE OF FORT COLLINS  
IN SELECTED CULTURE AREAS.  
DEPARTMENT OF ECONOMICS, SOCIOLOGY & HISTORY  
COLORADO STATE COLLEGE, FT. COLLINS, COLORADO

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I GENERAL

Name \_\_\_\_\_ Address \_\_\_\_\_ Sex M F Age \_\_\_\_\_  
Place of birth: Country \_\_\_\_\_ State \_\_\_\_\_

1. Residence

Dates from-to	place	state	country	t. years	Influence of Spanish Culture		
					high	med.	low
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							

2. Changes of occupation	Dates from-to	Approx. incoms. per yr.
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		

3. Income: high \_\_\_\_\_ med. \_\_\_\_\_ low \_\_\_\_\_.

4. Religion	Participation		
Cath. Protestant	high	med.	low

5. Education

Gr. comp. _____	In _____
Pub. _____	U.S. _____
Priv. _____	Mex. _____
Parochial _____	

6. Welfare: Y    F   . No. of yrs. \_\_\_\_\_

7. Formal social participation

Name of club or group	type	Yrs. mem.	dues			attend.			Com. work off. hold	Participation		
			A.	P.	N.	A.	P.	N.		high	med.	low
1.												
2.												
3.												
4.												

8. Informal social participation

1. How often do you:	Week		Partici.	
	Eng.	Sp.	H. K.	L.
a. Attend movies?				
b. Listen to radio programs?				
2. How many hours do you devote to radio programs?				
3. List favorite radio programs: 1. _____ 2. _____ 3. _____				

9. Selected Spanish indoctrinations

Were you taught:	Were taught		Would teach children	
	y.	n.	yes	no
1. To speak Spanish before English?				
2. That younger sisters should always obey you?				
3. To always do things (errands, etc.) for other people if they asked you to?				
4. To cross your arms when giving other people a glass of water?				
5. That girls should never go to dances, parties, movies, unless accompanied by some member of the family?				
6. That you should always ask for your parent's blessing before going on a trip?				

## II LANGUAGE

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The use of Spanish in functional situations		A	B	C	D	E	Prefer.	
		always	most time	half time	some time	never	Eng.	Sp.
<u>Do you:</u>								
<u>Intimacy</u>								
1. Say personal prayers in Spanish? _____								
2. Confess in Spanish? _____								
<u>Home</u>								
3. Speak Spanish to your grandfather? _____								
4. _____ grandmother? _____								
5. _____ father? _____								
6. _____ mother? _____								
7. _____ husband? _____								
8. _____ wife? _____								
9. _____ brothers? _____								
age group--0-6 _____								
6-18 _____								
18-up _____								
10. _____ sisters? _____								
age group--0-6 _____								
6-18 _____								
18-up _____								
11. _____ children? _____								
age group--0-6 _____								
6-18 _____								
18-up _____								
<u>Work</u>								
12. Speak Spanish when working among Spanish-Americans? _____								
13. When working with both Spanish and Anglo-Americans? _____								
<u>Organized group</u>								
14. Speak Spanish at meetings of Spanish-Americans? _____								
<u>Recreation</u>								
15. Speak Spanish when visiting with your Spanish-American friends? _____								
16. Attend Spanish movies? _____								
<u>Business</u>								
17. Speak Spanish at a store where the clerks can speak either Eng. or Sp.? _____								
<u>Reading</u>								
18. Read newspapers printed in Spanish? _____								
19. Read books printed in Spanish? _____								
<u>Writing</u>								
20. Write letters in Spanish to your friends who can read either English or Spanish? _____								
21. Know how to write English? Y <u>  </u> N <u>  </u> ; Write Spanish? Y <u>  </u> N <u>  </u> .								
22. Know how to read English? Y <u>  </u> N <u>  </u> Read Spanish? Y <u>  </u> N <u>  </u> .								
23. Would you like to change your name or the pronunciation of your name so that it would sound more Anglo? Y <u>  </u> N <u>  </u> .								
24. If you had an opportunity to see the same movie in English or Spanish, which would you prefer? English <u>  </u> , Spanish <u>  </u> .								
25. If you had an opportunity to listen to the same radio program in English or Spanish which would you prefer? English <u>  </u> , Spanish <u>  </u> .								
26. Interview conducted in Spanish <u>  </u> English <u>  </u> Both <u>  </u> .								

## III FOOD

1. Use of certain food items	Typical Sp. use	Your use per day	attitude		
			more often	same	less often
1. Tortillas					
2. Chile					
3. Dried beans					
4. Tamales					
5. Empanadas					
6. Atole					
7. Cereals					
8. Bakery bread					
9. Leafy vegetables					
10. Oranges					
11. Tomatoes					
12. Milk					
13. Combination salad					

## IV FAMILY PATTERNS

## 1. General family patterns

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	A	B	C	D	E
Do you believe that:	always	most time	half time	some time	never
(Size)					
1. A husband and wife should limit the number of children they are to have? _____					
(Role)					
2. A wife should help her husband manage family affairs? _____					
3. The husband should be full authority on all matters? _____					
4. A woman should belong to religious clubs? _____					
social clubs? _____					
5. Women should work outside the home if they don't have to contribute to the support of the family? _____					
6. Girls should obey their older brothers? _____					
7. Children should obey their parents as long as they remain in the household whether they are married or not? _____					
8. Children should contribute to the support of their parents in old age? _____					
(Guardianship)					
9. Godparents should help in the religious and moral training of their Godchildren? _____					
10. Godparents should take care of their God-children in case of their parent's death? _____					

## 2. Attitude and practice regarding marriage

	A		B		C		D		E		F		G		H		I	
Married person	Pedi.		Empre.		Relig. cere.		feast		dance		entr.		honey-moon		reception		Trou. tea	
	y.	n.	y.	n.	y.	n.	y.	n.	y.	n.	y.	n.	y.	n.	y.	n.	y.	n.
1. Had																		
2. Would like to have had																		
3. Would like children to have																		
4. Single per.																		
Approval (in general) of mixed (Sp.-Anglo) marriage Yes _____ No _____																		

## 3. Attitude toward divorce

	A	B	C	D
Causes:	Divorce by all means	Divorce no remarriage	Separation only	Absolutely no divorce or separation
1. Infidelity				
2. Wife-beating				
3. Mental cruelty				
4. Insanity				

## 1. Mythology

Do you believe:	yes	no
1. In witches?		
2. In "ojo" (evil eye)?		
3. That fright will mark a pregnant mother's child?		
4. That an intense dislike for someone will mark a pregnant mother's child?		

## 2. Education:

Assuming that boys and girls had an opportunity to either go to school or work, at what age and grade should they quit school? (Circle one number under each heading.)

Boys			Girls		
Years of age		Grade	Years of age		Grade
7 13 19		1 7	7 13 19		1 7
8 14 20		2 8	8 14 20		2 8
9 15 21		3 9	9 15 21		3 9
10 16 22		4 10	10 16 22		4 10
11 17 23		5 11	11 17 23		5 11
12 18 24		6 12	12 18 24		6 12
		1 3			1 3
		2 4			2 4

## 3. Medicine and health

	A	B	C	D	E	F	G
Assuming you had access to and could do any of the following, which would you do? If you:	pray	use herb	use medicine	call medico	call doctor	hospital	call priest
1. Had a slight cold _____							
2. Had measles _____							
3. Had appendicitis _____							
4. Were going to have a baby _____							
5. Were so sick you thought you were going to die _____							
6. Would you allow yourself to be vaccinated against disease? Y ___ N ___.							
7. Would you (in general) visit quarantined friends? Y ___ N ___.							

## 4. Personal hygiene

	A	B	C
I believe that:	V. Imp.	Imp.	Not Imp.
1. Cleaning fingernails once a day is:			
2. Brushing teeth twice a day is:			
3. Bathing daily during summer is:			
4. Changing underwear three times a week is:			
5. In going to the drugstore after supper, wearing clean outer clothes is:			
6. In going to Mass on Sunday, wearing one's best clothes is:			

Appendix C.--STATEMENT OF  
ORIGINAL DATA



# ORIGINAL DATA

The original data used in this study is on file in the Department of Economics, Sociology and History, at Colorado Agricultural and Mechanical College, Fort Collins, Colorado.

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